

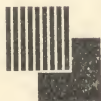
MINISTER'S MANUAL

CHURCH OF THE BRETHREN

MERLIN C. SHULL

and

J. E. MILLER



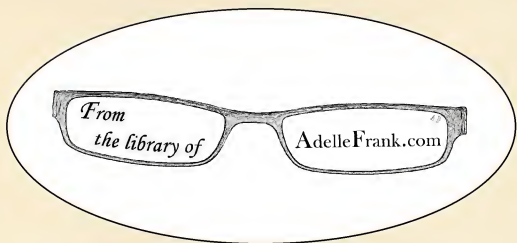
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DEDICATED TO THE MINISTERS
OF THE
CHURCH OF THE BRETHREN



PREFACE

It has been a joy to have had a part in preparing this Manual for ministers of the Church of the Brethren. The work has been done under the guidance of the General Ministerial Board, whose membership at that time consisted of H. L. Hartsough, Paul H. Bowman, W. H. Yoder, M. J. Brougher, Edgar Rothrock, and Rufus D. Bowman, ex-officio. The privilege of working with these men has added to the joy of the endeavor.

M. R. Zigler, executive secretary of the General Ministerial Board, and of the Board of Christian Education, supplied much source material and gave valuable counsel out of his rich experience with our churches and their ministers.

Some material from the former Manual published in 1923 has been used. We gratefully acknowledge our indebtedness to the authors, A. C. Wieand, Edward Frantz, and J. J. Yoder. That Manual has had a remarkable period of service.

Our thanks are also gladly given to J. Clyde Forney, pastor of the Elgin Church of the Brethren, for several contributions, and to the following secretaries and editors for their helpful counsel: C. D. Bonsack, H. Spenser Minnich, C. M. Culp, Ruth Shriver, D. D. Funderburg, Leland S. Brubaker, E. G. Hoff, H. A. Brandt, Dan West and Anetta C. Mow.

We are grateful to the International Council of Religious Education for permission to quote selections from the American Standard Edition of the Revised Bible.

Every effort has been made to secure from owners of all copyright materials permission to use the same, and acknowledgment is made at the proper place. Should we have erred in the use of copyright matter, we express regret for the same, and upon notification of error will make proper acknowledgment in future editions.

It is impossible to name all who have made this volume possible. Numerous decisions of Annual Conference are quoted. Many had a part in making those decisions. All

these have helped to shape the ceremonies and policies found in the Manual.

The purpose of this volume will be fulfilled if it proves a helpful companion to our ministers in their service for Christ.

Elgin, Illinois.

Merlin C. Shull.
J. E. Miller.

CONTENTS

CHAPTER ONE

GENERAL CHURCH ORGANIZATION

I. THE GENERAL CONFERENCE	13
1. Introduction	13
2. Standing Committee	14
3. Credentials and Declaration	15
4. Rules of Procedure	16
II. CHURCH BOARDS, DEPARTMENTS AND COMMITTEES	17
1. General Mission Board	17
2. General Ministerial Board	18
3. Board of Christian Education	19
4. General Education Board	20
5. Council of Boards	20
6. Men's Work	21
7. Women's Work	21
8. Pastors' Association	22
9. Conference Program Committee	23
10. Tract Committee	23
11. Gish Fund Committee	23
12. Historical Committee	24
13. Auditing Committee	24
14. Other Officers	24
III. BETHANY BIBLICAL SEMINARY	24
IV. DISTRICT CONFERENCE (MEETING)	25

CHAPTER TWO

THE LOCAL CHURCH

1. Membership	27
2. Organizing and Dividing Churches	28
3. Disorganizing Churches	29
4. The Board of Administration	30
5. The Presiding Elder and the Pastor	31
6. Deacons	31
7. Clerk	31
8. Treasurer	32
9. Finance Board	32
10. Trustees	32
11. Nominating Committee	32
12. Other Committees, Boards, Directors, and Officials	33
13. Men's Work	33
14. Women's Work	33
15. Adult Director	33
16. Young People's Department	34
17. Children's Director	34
18. Leadership Training	34
19. Church School or Sunday School	35
20. Business Meetings	35
21. Prayer Meeting	36
22. Instructing for Church Membership	37
23. When Members Do Wrong	38
24. Reinstating Members	39
25. Rules of Order	39

CHAPTER THREE

FORMS, CEREMONIES, AND STATED MEETINGS

I. FORMS AND CEREMONIES, CENTERING IN HOME LIFE	44
1. Marriage	44

2. Wedding Anniversaries	51
3. Home Dedication	52
4. Consecration of Children	59
5. The Anointing Service	63

II. ELECTING, LICENSING AND INSTALLING CHURCH

OFFICIALS	67
1. Licensed Preachers, Brethren and Sisters ...	67
2. Installed Ministers	71
3. Ordained Elders	76
4. Installation of Pastors	81
5. Deacons	84
6. Laying Hands on Missionaries	88
7. Installation and Consecration Services for Other Leaders	89

III. CEREMONIES CONNECTED WITH CHURCH

BUILDINGS AND THEIR EQUIPMENT	92
1. Laying a Cornerstone	92
2. Dedicating a Church	93
3. Dedicating Hymnbooks or Musical Instrument	96

IV. CONSOLATION	97
1. The Memorial (or Funeral) Service	97
2. Scriptures for Consolation	105
3. Great Hymns of Comfort	105
4. Poems of Consolation	107

V. LOVE FEAST OR COMMUNION	116
----------------------------------	-----

VI. RECEIVING MEMBERS	122
1. By Baptism	123
2. By Rebaptism	124
3. On Former Baptism	125
4. By Letter	125

CHAPTER FOUR

ETHICAL CODE, POLICY AND PLACEMENT, MINISTERIAL AND MISSIONARY RELIEF, AND DIRECTION AND CONTROL OF EVANGELIST

I. AN ETHICAL CODE FOR MINISTERS AND CONGREGATIONS	126
II. MINISTERIAL PLACEMENT AND POLICY	129
III. DIRECTION AND CONTROL OF EVANGELIST	135
IV. PENSIONS, MINISTERIAL AND MISSIONARY RELIEF	137

CHAPTER FIVE

HELPS FOR PASTORS

I. CALLS TO WORSHIP	140
II. OFFERTORY SENTENCES	144
III. ORDERS OF WORSHIP	147
IV. THE CHRISTIAN YEAR	150
V. BENEDICTIONS	152
HISTORICAL STATEMENT	154



CHAPTER ONE

GENERAL CHURCH ORGANIZATION

I. THE GENERAL CONFERENCE

1. Introduction

The Church of the Brethren accepts the Bible as the final authority in religion. But in church administration situations constantly arise for which no definite policies are outlined in the Word of God. Someone must determine these policies. In our church this responsibility rests with the members. The highest human authority in our system of government is the General Conference. This Conference meets annually to consider matters affecting the welfare of the whole church. The voting body consists of two sets of delegates, those from the districts, which make up Standing Committee, and those representing local congregations. All have full liberty to participate in the discussions but only delegates vote.

The sources of business for the Conference are the local churches, the General Boards and Standing Committee. It is the privilege of any member of the church to present to a local church council any measure for Conference consideration which he believes would promote the general welfare. If approved by the church it goes to the district meeting, and if endorsed there, is carried to the General Conference.

The program of business appears in the Conference booklet, edited by the Conference secretary, to whom all queries and reports should be sent in ample time.

Inspirational addresses, group conferences and other features help to make these Annual Meetings a great influence in the life of the church.

2. Standing Committee

(A. M. Minutes, 1924, 1931)

I. Representation

1. State Districts, including foreign districts, are entitled to one delegate if they have less than 3,000 members, to two delegates if they have from 3,000 to 6,000 members, and three delegates if they have over 6,000 members.

2. Only elders may serve on Standing Committee.

II. Term of Service

Members of Standing Committee cannot serve more than twice in five years.

III. Officers

1. The moderator is elected annually by Standing Committee with the approval of Conference. He is chosen a year previous to his time of service (though he does serve on the Program Committee while moderator elect) and can serve once in three years. He presides over Standing Committee and the Conference.

2. The secretary is elected by Standing Committee, with the approval of Conference, for a term of three years and may succeed himself. The term of office begins with his election. He has no vote in the Standing Committee or the Conference except when serving as a delegate. He keeps a record of the proceedings and is custodian of all official papers of the Conference.

3. Other officers, as messenger and assistant, are chosen as needed.

IV. Expenses

Each state district, except foreign, bears the expense of its delegates. The expense of the moderator or secretary, when he is not serving as a delegate, is paid by the Conference treasurer.

V. Duties

Standing Committee appoints all Boards and Committees authorized by Conference. It receives all business for the Conference, such as queries and reports from the General Boards, decides upon the order of presentation, and places answers to all queries not answered by the Districts. (The expression, "Passed and sent to Annual Meeting," is not an answer to a query.)

Standing Committee is a supervisory body and is interested in the work of administration in the entire brotherhood. Irregularities in districts, local congregations or the lives of officials, receive attention, and efforts are made to correct them through the organization of District Elders.

Matters deemed of vital importance, though not coming through districts or General Boards, may be presented by Standing Committee to open Conference.

A delegate from each district gives a brief report of conditions in his district and reports back to the district elders significant decisions of Standing Committee, and to his district meeting the work of the Conference as a whole.

3. Credentials and Declaration

(A. M. Minutes, 1920, 1933)

The following form of credential is provided for delegates from the local churches:

Credential for Delegates to District and General Conference
of the Church of the Brethren

Name of State District
Name of Congregation
Name of Delegate
Official Position

This is to certify that has been duly
elected to represent the above-named congregation
.....Conference, to be held at on
19... We recommend for spiritual life and
as being in full accord with the faith and practices of the church,
as defined by General Conference.

..... Elder
..... Clerk

Declaration of Principles and Purpose

(1) I again declare my faith in, and grateful acceptance of, Jesus Christ, "the only begotten Son of God," as my personal Savior; and the Bible as God's infallible Word of Truth, and the New Testament as the ultimate rule of faith and practice for men (John 1: 14; 3: 16 and 36; 12: 47, 48; Luke 21: 33; Acts 10: 43; 2 Tim. 3:16).

(2) It is my sincere endeavor, in submission to God's Holy Spirit, to make my life, at all times, in purpose and in act, a true expression of the teaching of Jesus and his apostles (1 Cor. 10: 31-33; Rom. 12: 1, 2).

(3) I pledge my loyalty, by life and influence, to the Church of the Brethren and to her doctrines and practices as taught by the Scriptures and defined by her General Conference (1 Peter 1: 13-16; 3: 3, 4; James 5: 12; Luke 3: 14; 1 Cor. 6: 1-8; John 18: 20; 1 Peter 5: 13-15; John 13; 1 Cor. 11: 1-21).

(4) As a delegate to the above-named Conference, I promise prayerfully to consider, with open mind and a teachable spirit, all matters presented, and to act, by voice and vote, in good faith, for the best interest of the church, that she may continue to be "the pillar and ground of the truth" (1 Thess. 5: 17; Rom. 14: 22, 23).

..... Delegate

By custom the Standing Committee delegates also pledge their allegiance to the above Declaration of Principles and Purposes.

4. Rules of Procedure

The Conference deliberations are governed by the following rules:

(1) All questions with their answers, for discussion, shall be read by the reader, except Annual Reports, which shall be read by some Board representative, after

which the moderator shall declare the same the business of the meeting.

(2) No one shall speak more than twice on the same question. The first speech shall be limited to fifteen minutes and the second to five minutes.

(3) The moderator shall decide when a question shall be put on its passage, but any one from the voting body may move the Previous Question.

(4) A two-thirds majority shall be necessary to pass answers to all queries; a majority for other motions.

(5) All appeals from the rulings of the moderator shall be decided by the voting body.

(6) Boards, Committees and Secretaries should endeavor to make all reports pointed and brief, including only essentials.

(7) Robert's Rules of Order shall be the standard for any point not covered by these rules.

(8) These rules may be amended at any regular session.

II. CHURCH BOARDS, DEPARTMENTS AND COMMITTEES

1. General Mission Board

(A. M. Minutes, 1883, 1888, 1893, 1908, 1915, 1917, 1928)

This Board consists of seven members, two of them laymen, nominated by Standing Committee for a term of five years, and approved by Annual Conference. The Board has charge of the mission work, both in foreign fields and the homeland. It appoints missionaries, subject to Conference approval. In foreign lands it operates through committees on the field. It reports to Standing Committee and Conference whose counsel is often sought. The fields outside of the United States are Western India, Northern China, and Nigeria, West Africa. There are also churches in Denmark and Sweden.

In the homeland it co-operates with District Mission Boards, providing funds, pastoral leadership, and other help to the weaker churches. In co-operation with the other Boards it raises the Conference budget. It is also custodian of funds for endowment and annuities for missions and other church activities. As a Board of Directors it holds in trust and directs the publishing interests.

2. General Ministerial Board

(A. M. Minutes, 1936)

The General Ministerial Board is composed of five members selected for five years by Annual Conference, and the president of Bethany Biblical Seminary. The duties of the Board are:

- a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.
- b. To maintain an office and general secretary at Elgin through which the general work of the Board shall be done.
- c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.
- d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry.
- e. To visit the Districts of the Regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other District Boards in their work.
- f. To build up within each Region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

g. To pass upon applications for ministerial relief in co-operation with the General Mission Board.

h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

i. To co-operate with the General Mission Board in the administration of the home mission program.

j. To co-operate with the Board of Christian Education in all problems relating to the ministry and the local church which are common to these Boards.

k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

3. Board of Christian Education

(A. M. Minutes, 1928, 1930)

The Board of Christian Education is composed of seven members, five of whom are appointed by Annual Conference for a term of five years each, and an ex-officio membership consisting of the president of the National Council of Men's Work and the president of the National Council of Women's Work.

To this Board are assigned the tasks formerly carried by the General Sunday School Board, the General Welfare Board, and the Music Committee. It employs an executive secretary, age group directors, and editors of church school publications, who form a staff that directs the work as planned by the Board.

The Board forms the policies and arranges for the publication of church school literature and other materials, dealing with its interests. It employs a secretary of peace who is assisted by a peace commission.

4. General Education Board

(A. M. Minutes, 1927)

The General Education Board as constituted at present was organized by the Annual Conference of 1927. Its membership consists of three members appointed by Annual Conference for a term of three years each and an ex-officio membership consisting of the heads of the recognized educational institutions under the control of the Church of the Brethren. The Board meets at least annually.

The duties of the Board include the encouragement of our educational institutions in training an adequate lay ministerial and missionary leadership for the church. The Board also aims to develop in the churches a higher educational consciousness as well as to keep our institutions in touch with the great educational movements. It is expected to encourage close co-operation among our institutions and to foster a general educational policy for the brotherhood. The Board may receive gifts, hold property and assist individual institutions in endowment campaigns. It advises the church respecting the problems of higher education through its annual report to Conference.

5. Council of Boards

(A. M. Minutes, 1923, 1928)

The Council of Promotion was discontinued in 1928 and its work was assigned to the Council of Boards which is composed of all the members of the General Boards and Committees. The Council's task is to "assist the co-operating General Boards and Committees in shaping, coordinating and promoting the work entrusted to said Boards and Committees by Conference in such a way as to serve the best interests of the church."

6. Men's Work

The Annual Conference of 1926 recognized and encouraged the organization of Men's Work. The governing body of Men's Work consists of the council which is composed of the president, three vice-presidents, the recording secretary-treasurer and twelve members at large.

The council employs an executive secretary who is responsible for promotion, organization, publicity, and general correspondence. He is an ex-officio member of both the council and of all committees.

The president, recording secretary-treasurer, and the executive secretary constitute the executive committee. They are empowered to act finally in all matters that involve policies approved by the council.

The executive secretary appoints two members of the council who are not officers to serve with him as a nominating committee, to nominate for all elective offices. The election takes place at the annual meeting. All men present who are members of local men's organizations are eligible to vote. The members of the council and the officers are confirmed by the Annual Meeting.

The purpose of Men's Work is to organize the men for more effective participation in the life of the church. This includes promoting personal evangelism, cultivating interest in missions, social and recreational activities, and relating every man to some worthy sacrificial Christian service.

(See Constitution of Men's Work, and Manual of Men's Work)

7. Women's Work

(A. M. Minutes, 1895, 1917, 1929, 1930)

During the past fifty years the women have been entering more fully into the work of the church, first through the Missionary Reading Circles; next through the Aid; and

then through Missionary societies. Later Mothers and Daughters (Home Builders), Bible Study, Temperance and Peace were added. During the past ten years these interests have all been included in the total Women's Work Program.

The Women's Work organization is simple, with constitution and bylaws fitting each situation. In the National, District, and Local Cabinets the organization is made up of the president, secretary, treasurer, and directors of the various interests: Aid, Missionary Society, Mothers and Daughters (Home Builders), Peace and Temperance, and Bible Study. Some Regions have a regional organization.

The total Women's Work program aims to include, conserve and develop the interests and talents of every woman in the local congregation. It attempts to create a sense of responsibility toward the home, the church, the community, the nation, and the world, which expresses itself in active Christian service. Worship, education, fellowship, and service are four major parts of the women's program.

8. Pastor's Association

(A. M. Minutes, 1931)

The Annual Conference of 1931 approved the Pastors' Association. The officers of the Association consist of president, vice-president, and secretary-treasurer, each elected by the Association for a term of three years and approved by Conference.

The Association holds an inspirational and business session at Annual Conference, at which time special problems are considered as they relate to the work of the ministry. When changes in ministerial polity are desired, they are submitted to the General Ministerial Board.

9. Conference Program Committee

(A. M. Minutes, 1934, 1936)

The committee responsible for preparing that part of the Annual Conference Program not included in the business sessions is composed of six members. The General Mission Board, General Ministerial Board, Board of Christian Education, and General Education Board each select one member whose term of office is two years. These nominees are approved by Conference. The other two members are the moderator-elect and the secretary of Annual Conference.

10. Tract Committee

In 1937 Annual Conference discontinued the Tract Examining Committee and placed the work of tract publication and distribution in the hands of the General Mission Board. The Board appoints a subcommittee to promote this work. There is a Book and Tract Endowment Fund (\$24,219.16 as of March 1, 1938), the interest of which is available for distribution of tract literature.

11. Gish Fund Committee

By will Elder James R. Gish left the greater part of his estate to his wife Barbara. She wishing to make the best use of it, left some of it (some \$50,000) to the General Mission Board. A plan was worked out by which the income was set aside to help provide books for our ministers at low cost (sometimes free).

The General Mission Board holds this sum in trust, appoints a committee of three to select, publish and distribute books through the Brethren Publishing House. Only ministers of the Church of the Brethren may benefit by this fund.

12. Historical Commission

The Council of Boards, on November 3, 1937, appointed a historical commission to develop plans and to make recommendations regarding the collection, translation, and preservation of historical materials. Each of the four General Boards appoints a representative on this commission.

13. Auditing Committee

The Auditing Committee consists of two members appointed by Annual Conference for a term of two years to audit the accounts of all boards and committees having financial reports to submit to the Conference. The committee engages certified accountants of national reputation to audit the books of the General Mission Board, the Board of Christian Education, and Bethany Biblical Seminary.

14. Other Officers

The Conference appoints a member of the Advisory Board of the American Bible Society, a railway transportation agent, and a Conference treasurer to handle all expenses authorized by the Conference not otherwise provided for.

III. BETHANY BIBLICAL SEMINARY

(A. M. Minutes, 1924, 1925)

Bethany Biblical Seminary gives specialized training for ministers, missionaries, and other church workers. Ministers can best serve their denomination when trained in an institution permeated with the ideals and spirit of their church. The seminary shares in the Conference budget and is under the direction of a board of fourteen directors representing our church colleges and other interests, all approved by Conference.

IV. DISTRICT CONFERENCE

1. Organization

Local congregations are grouped according to convenience into districts. There are (1939) forty-seven Districts in the United States, one in Canada, one in Sweden, one in Denmark, two in India, one in China, and one in Africa, a total of fifty-four.

Each District holds an annual conference usually called the District Meeting. The voting body consists of delegates from the churches, though others attend in large numbers and take part in the discussions. Each church is entitled to two delegates, and churches of over two hundred members may have an extra delegate for each additional two hundred members or fraction thereof (A. M. Minutes, 1912). However Annual Conference in 1924 granted "to Districts having a membership of 1,000 or less the privilege to decide the number of delegates to district meeting." The same form of credential is used as for delegates to General Conference.

2. Business

The business docket of the District Conference consists chiefly of queries from the churches and Boards, and reports from District organizations. Vacancies are filled and any necessary new appointments made. The queries from the churches may deal with local, district or national problems. In sending queries to Annual Conference, Districts should propose answers whenever practicable. The District Conference also chooses its delegate or delegates for Standing Committee. Inspirational meetings devoted to the ministry, education, etc., are often held, though some hold these meetings at a different time.

3. Elders' Meeting

The elders present at District Meeting assemble to consider problems involving the best interests of the

District. Elders in charge report on conditions in their several congregations. Among the problems considered are licensing and ordaining ministers and advancing ministers to the eldership. They also hear grievances whether from a congregation or an individual, suggest solutions, and appoint committees to assist in making adjustments. Any member may come to the elders' meeting for help.

4. Boards and Committees

State Districts have their boards and committees patterned somewhat after those appointed by Annual Conference. In recent years there has been a trend toward one general administrative board. The Directory of Churches in the Yearbook lists the names and personnel of these organizations in each District.

CHAPTER TWO

THE LOCAL CHURCH

The local church is the basic unit in the entire church organization. Here the gospel best touches human life and becomes most effective. Local congregations differ greatly. New problems and changing conditions are always to be expected. Thus it is more difficult to form a definite plan of organization for the local church than for the district and brotherhood. Through organization officers are found, responsibility systematically placed, and goals and programs formed for promoting the kingdom of God.

1. Membership

The highest authority of the church is its total membership. The Annual Conference of 1932 classified the membership thus:

I. Resident and Nonresident Members.

1. A resident member is one who holds membership in the congregation where he lives.

2. A nonresident member is one who lives outside the territorial bounds of the congregation in which he holds his membership.

II. Active and Inactive Members.

1. An active member is one who avails himself of the public means of grace by attending some regular church service, or a communion service, or contributes to the support of the gospel and the various enterprises in such way as he is able.

2. Any member who without sufficient reason shall fail to comply with the requirements for active membership

for two consecutive years, after earnest, but ineffectual effort by the church to arouse the member to the observance of his vows, may, by action of the church or the membership committee be recorded in a separate list as inactive, until such time as he shall again become active. A minister who is placed on the inactive membership list shall not have his name appear on the ministerial list of the Yearbook until he again becomes active.

III. Absent Membership.

Any member whose residence cannot be ascertained for three consecutive years shall have his name placed on an absent list and shall not be counted in the statistical list.

IV. Budget Basis.

Only active members, both resident and nonresident, shall be counted in making up the budget for District and General Conference.

V. Membership Termination.

Membership in the Church of the Brethren may be terminated by death, withdrawal, expulsion, or by letter of transfer.

2. Organizing and Dividing Churches

The growth of the church as a whole depends much upon developing new congregations. The Conference of 1920 passed the following in regard to organizing new churches:

Division I.—Organization of New Churches

1. A body of members or a Mission Board may call for organization when, in the judgment of the District Mission Board, local conditions of the place from which the call comes justify such organization.

2. The call for organization shall be in charge of the District Mission Board, and the organization effected by

them or elders whom they may appoint. An elder in charge and such officials as may be deemed advisable, shall be elected.

The new organization shall then be reported to the District Meeting, and after its acceptance, its delegates shall be seated in the District Conference.

Division II.—Dividing Organized Churches

1. If a majority of an organized church decides to divide, they shall call to their council meeting one or more adjoining elders, and at least one of the members of the Ministerial Board, who shall assist in determining lines, division of church property, etc., and in the election of elders for each of the new organizations and other officers, if deemed advisable. The new organizations shall then be reported to District Meeting, and recognition be obtained, after which their delegates shall be seated.

2. If a minority of a church desires to be organized, they may petition District Meeting for a committee of elders. This committee shall call a council in said church, and, after hearing the reasons for and against a separate organization, shall make a report of its findings. If this report is favorable to the petitioners, and is accepted by the church, the same procedure as in article one, applies for organization and acceptance by District Meeting.

If the report of the committee of elders, favoring the new organization, is rejected by the church, the committee may, if deemed advisable by them, organize the petitioners as outlined above, provided two thirds of the members, residing in said territory, are agreed.

3. Disorganizing Churches

When it becomes necessary to disorganize a local church, the procedure established by the General Conference of 1898, is as follows:

Let the request be made to District Meeting for disorganization. District Meeting shall then appoint a committee of elders to visit said church and grant letters of membership to all members, assigning them to adjoining congregations.

The following query was passed by the Conference of 1925:

We, the Pleasant Hill church, through the District Meeting of Southern Ohio, pray the Annual Conference assembled at Winona Lake, to decide that the elders assembled at District Elders' Meeting, shall consider carefully the spiritual welfare of these decaying churches, and if in their judgment it seems wise, they shall request District Meeting for a committee of three experienced elders to labor with said churches. If in the judgment of the committee it seems wise they shall issue letters of recommendation to the members assigning them to adjoining congregations, and direct the disposition of the property to the best advantage, considering all questions involved relating to it.

The disposition of whatever property the church may hold is a matter that should be carefully handled. The laws of states are not uniform. Then, too, land is often deeded to a church to be used as long as the church needs it.

4. The Board of Administration

To be efficient all church activities should be directed by a responsible agency. The official board, composed of all ministers and deacons, has been this agency in the past. Recent years have witnessed the growth of many organizations and activities in the local church. The employed pastor has affected the situation. Thus churches have changed. Where these changes can be made in harmony there has been no objection. The following three plans represent some of the methods used:

(1) The Official Board of ministers and deacons has added to its group, either as full members or as ex-officio members, the chairmen of the major boards and committees and other leading officers and directors.

(2) The leading officers, chairmen of boards and committees are formed into a Board of Administration called Church Cabinet, Pastor's Cabinet, Council of Promotion, or Council of Boards. The ministers and deacons are represented on this board by one or more of their number. They are selected either by the ministers and deacons or by the church.

(3) A Board of Administration composed of age group directors, elder, pastor, clerk, treasurer, and other leading officers, committeemen and board chairmen.

5. The Presiding Elder and the Pastor

For qualifications, election, installation and relationship to each other, see chapter three, section two; and chapter four on Ministerial Placement and Policy.

6. Deacons

See chapter III, section 2, for qualifications, duties, term of office, etc.

7. Clerk

The clerk should be elected, preferably, for a term of from three to five years. He shall:

- (1) Record proceedings of business meetings.
- (2) Keep membership list.
- (3) Keep and report individual record of attendance at church services.
- (4) Issue letters of membership authorized by the church.
- (5) Hold important documents, such as church history.

(6) Prepare the statistical report of the church for (1) the local church, (2) the district, and (3) the brotherhood.

8. Treasurer

The treasurer should be appointed by the church, the finance board, or the trustees. He should be an ex-officio member of the finance board, experienced in financial matters, especially in keeping accounts. As a protection to both the treasurer and the church another should also count the money received. The finance board or trustees should approve all bills, especially those not covered by the church budget. The treasurer's books should be audited at set times.

9. Finance Board

The finance board should be elected by the church for a term of years, a certain number chosen each year. Its members should have a vision of both local and brotherhood financial needs, should present the budget for the consideration of the church, and should be responsible for securing funds and supervising expenditures.

10. Trustees

There should be at least three trustees. All laws concerning holding, repairing, buying and disposing of property should be observed. Some states have definite requirements concerning the qualifications for trustees. It is the duty of trustees to keep the church property in repair, staying within budget limits. The trustees are the custodians of all legal papers. Of course the trustee board and finance committee will work together.

11. Nominating Committee

Some churches have a nominating committee. The committee should represent the various church agencies. It

should discover new talent and study the qualifications of its nominees. It is well to name at least two nominees for each position.

12. Other Committees, Boards, Directors and Officials

These may be provided by the church as needed. There may be such committees as missionary, ministerial, flower, historical, Christian education, evangelism, and worship. For duties of Ministerial Board, see Ministerial Placement and Policy, chapter IV, 2.

13. Men's Work

The Men's Work may organize either through a men's Bible class or through a separate organization including all adult males. They should co-operate with the district and brotherhood organizations. They will promote father and son relations, missions, church plant improvement in co-operation with the trustees and finance boards, community service projects, and such other matters as may be agreed upon.

14. Women's Work

The women of the local church should co-operate with the district and brotherhood Women's Work organizations. The local organization is usually composed of president, secretary-treasurer, and the directors of the different interests as: aid society, missionary society, mothers and daughters (home builders), peace and temperance, and Bible study.

15. Adult Director

The adult director will seek to correlate the work of the adult agencies, such as Men's Work and adult classes; he will direct the adult program which is not cared for by these organizations.

16. Young People's Department

The Young People's Organization is known as the B. Y. P. D. (Brethren Young People's Department). Generally the organization consists of a young people's cabinet and an adult adviser. The cabinet consists of a president, vice-president, secretary, treasurer, and chairmen of any committees deemed advisable.

There are two distinct age groups represented in the B. Y. P. D. The first is the intermediate group, ages 12 to 15. This group has definite characteristics which make it advisable to have certain activities which are planned distinctly for them. They need a sympathetic, patient adult leader who understands intermediates.

The other group is the senior young people, ages 16 to 24. They can carry much of their own program. Their own members should shoulder the major responsibilities, aided by an adult adviser. They should plan meetings where they can discuss realistically the problems facing youth today. Definite action should be found in work projects in their community, district and brotherhood.

17. Children's Director

The children's director may or may not be the superintendent of the junior, primary, or beginner departments of the church school. She should correlate all phases of children's work, such as church school classes, weekday religious education, and daily vacation church school. She should represent the interests of children in the general administrative matters as either a full or advisory member of the Board of Christian Education or the church cabinet.

18. Leadership Training

The church should provide training for all present and prospective workers. The following are some of the methods that may be used:

(1) Placing in the hands of trustees, treasurer, janitor, etc., a pamphlet or book dealing with the work of his or her particular office.

(2) Discussion groups where the functions of various officers are considered.

(3) Personal interviews by the pastor or some other competent person, concerning the work involved.

(4) The local church or community training school.

(5) Local church conferences.

(6) Summer camps, institutes, conferences, etc.

(7) A workers' library.

(8) The Elgin Loan Library.

19. Church School or Sunday School

Some churches consider the minister the executive head of Christian education. The director of Christian education shall:

(1) Direct the worship service in the adult department of the church school unless otherwise provided for.

(2) Be the executive head of the whole school. The directors or superintendents of age groups will form the executive council.

(3) Provide along with the board of Christian education and other school leaders for every detail for the proper functioning of the school sessions.

(4) Be a member of the board of Christian education by virtue of his office.

20. Council Meetings

The prosperity of the local church depends much on the proper handling of its business affairs. Meetings for this purpose should be held at stated times. It should be clearly understood who is responsible for preparing the

business for these meetings. The elder and clerk are in the last analysis responsible for this important task. Certain matters should be considered by the administrative leaders before they are brought to open council. Naturally the presiding officer is the elder.

21. Prayer Meeting

Many churches do not give adequate opportunity for individual expression of religious experience. Every minister who has had a live prayer meeting knows that there is no finer place to learn of the inner desires, problems and virtues of his people. At a prayer meeting, which the spiritually minded attend regularly, members can speak freely and intimately of the things nearest their hearts. Much good sermon seed comes from the lips of these consecrated laymen. Thus the pastor learns to know, love and appreciate the true worth of devout souls. Here the members can bear one another's burdens to the throne of grace. A successful prayer meeting is built on personal piety, a passion for souls, true neighborly service, and a world wide interest in the kingdom of Christ. Such a meeting will be a powerhouse of divine blessing to the work of the church.

The following should be considered in conducting a prayer meeting:

- (1) Prayer and testimony predominate in the service.
- (2) The leader should believe in prayer. He should be devout, having deep and sane emotions. He should be skilled in getting response from others. He should be able to appreciate and magnify the importance of the humblest request for prayer. He need not be the best trained person, but should be known for his piety and common sense. The minister should be a constant inspiration to the service. If he knows how to listen appreciatively and to encourage helpfully, he may be more useful as a member of the group than as leader.

(3) The meetings should be held in rooms just large enough to accommodate the group. The furnishings should be simple and conducive to worship. Fresh air, good ventilation and the right temperature will help every prayer meeting.

(4) The service may well be informal. Informality does not mean lack of preparation, which should be of the body, mind and heart.

(5) The service may begin with quiet hymns, selected either by the leader or the group, and a short devotional scripture, followed by a brief prayer by the leader, or united, silent, prayer.

(6) This prepares the way for a vital experience. It is well to remember world needs and great leaders. Heated discussion of controversial themes should be avoided; personal and community needs should be stressed. The most timid should be encouraged to take part. There is much undiscovered gold in common people. Time should be allowed for prayer. Prayers may be interspersed with other parts of the service.

(7) Congregations in which members live almost prayerless lives will need much teaching and inspiring by the minister. A consecrated, capable minister, by God's help, will lead his people into rich prayer meeting experiences.

22. Instructing for Church Membership

Elders and pastors should take great care in instructing for church membership. Preparatory classes should be held, especially for boys and girls. A guide for these classes may be secured from the Board of Christian Education, Elgin, Ill. Our historic ideals should be emphasized. The applicant should make a definite commitment on these great principles, in the presence of the officials of the church.

Unofficial Summary of the Church's Doctrinal Position

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and the resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual, and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly, in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

(See also chapter three, section six, on receiving members into the church.)

23. When Members Do Wrong

Matthew eighteen gives the method by which the church seeks to settle difficulties between members. The method

described in this chapter is so simple and practical that it needs no explanation or defense. But even an ideal method will not bring ideal results unless the spirit of forbearance, forgiveness and love motivates the hearts of all concerned. If after the Holy Spirit and love have done their best, some should not be won to see the right, then the church may be forced to withdraw membership. This should not be a hasty step, and the vote should be by secret ballot.

24. Reinstating Members

When a person who has been disfellowshipped desires to reunite with the church, the minister will investigate the cause of his loss of fellowship, if he does not already know. The church that withdrew fellowship should give its permission for the party to be reinstated. The confession and desire for renewal of membership should be given to the minister in charge of the church, and if he feels advisable, to the official board. It is generally not necessary to go into the details of the matter in a public meeting.

The minister may express before the congregation the desire of the individual to renew his Christian vows, giving such details as the case may merit. After this he may ask: Is there any reason why this person should not be restored to full fellowship? This should be followed by a prayer of thanksgiving, consecration, and guidance. After the prayer, either before or after dismissal of the congregation, opportunity may be given for a friendly, personal greeting and welcome by the individual members of the church.

25. Rules of Order

The method of transacting business in deliberative bodies is sufficiently indicated for ordinary purposes in

the following summary of the most important points involved. Robert's Rules of Order may be consulted for more complete information.

(1) The presiding officer in a deliberative assembly is known as chairman, president, and so forth. In religious assemblies he is often called the moderator.

(2) The moderator is generally assisted by a clerk or secretary, who arranges the items of business and records the proceedings, called minutes. When much reading is required there is a special officer called the reader, or reading clerk.

(3) Questions are ordinarily decided, on motions made and seconded, by a majority vote.

(4) Informal and unimportant matters are often disposed of by common consent, indicated by silence. Sometimes the presiding officer may ascertain the will of the meeting on any point by submitting it to vote without the formality of a motion. But the usual method should be followed in all matters of importance or whenever someone objects to any departure from it.

(5) In matters of exceptional importance, especially where a change from a former policy is involved, a two-thirds majority may be required for the adoption of a motion.

(6) Any person desiring to make a motion or to speak on any question before the meeting shall rise, address the moderator and secure his recognition. Motions may be seconded without this formality.

(7) When the moderator has stated a motion, duly made and seconded, or caused it to be read, it is in the possession of the meeting, and cannot be withdrawn or removed from consideration except by action or consent of the meeting.

(8) With certain exceptions motions are always subject to debate before being put to vote. Two important

exceptions are a motion to adjourn and a motion for the previous question.

(9) The moderator decides when debate on any motion shall close, but any member may move the previous question.

(10) When a motion for the previous question has been carried, discussion on the question ceases and it is put to vote.

(11) A question of order may be raised by any member and is decided, without discussion, by the moderator as follows: "The point is well taken," or "The point is not well taken."

(12) If the ruling of the moderator is not satisfactory, it is the privilege of any member to appeal the decision. If the appeal is seconded, the moderator states the question: "Shall the decision of the chair stand as the judgment of the meeting?" After having been open for debate, it is decided as any other question.

(13) When it is desired to dismiss a matter without passing on the merits of the question, a motion may be made that it be indefinitely postponed, or that it lie on the table, or that it be respectfully returned. The effect of all three actions is the same, except that when a question is "tabled" it may, on motion, be taken up again later. When a question is "returned," it is regarded as not having been considered and does not appear in the minutes.

(14) A motion to adjourn is always in order, except when a member is speaking, when voting is in progress, or when no business has been transacted since a motion to adjourn has been voted down.

(15) Any action may be reconsidered, provided the motion for reconsideration be made by a member who voted with the prevailing side. The passing of such a motion does not reverse the former action, but places the

subject before the meeting as if it had not been acted upon at all.

(16) When it is desired to change the form or purport of a motion already before the meeting, this may be done through a motion to amend. The adoption of such a motion, proposing the desired changes, does not dispose of the matter, but merely places the original motion before the meeting in its amended form.

(17) When a motion is before the meeting, a motion of entirely different purport, but pertaining to the same matter, may be offered as a substitute. The passing of a substitute motion disposes of the question. The failure of such a motion leaves the original motion before the meeting.

(18) Any subject may be referred to a committee when more careful consideration is required than can be given in the meeting. The entire disposition of the matter may be entrusted to the committee, or, as usually, the committee may be instructed to study the subject and report its findings to a later meeting.

(19) The more common methods of taking a vote are by a vocal response, by raising the hand, or by standing.

(20) In cases of special importance or delicacy the voting is done by ballot.

(21) The ballot method is commonly used in the election of all important officers, the members simply writing on the ballots the names of the persons for whom they wish to vote.

(22) Elections may be facilitated by nominations made in the open meeting, or by a committee previously appointed for this purpose. It is not advisable, however, to make nominations for the most important officers, such as presiding elder, or in any case where it is not satisfactory to all concerned. When there is a long list of offices to be filled, for which nominations have been

made, progress may be facilitated by numbering the names and posting them where they can be seen by all, so that they may be voted for by writing the numbers only. Sometimes ballots are used on which the nominations have been printed, with blank spaces for writing in other names.

(23) It is sometimes found desirable in deliberative bodies to limit the length of speeches, as well as the number a member may make on the same subject.

(24) Members should stand while addressing the moderator or the assembly, as, of course the moderator should in addressing the assembly or any member. In very small assemblies, as committees, this rule is not commonly observed.

CHAPTER THREE

FORMS, CEREMONIES, AND STATED MEETINGS

I. FORMS AND CEREMONIES CENTERING IN HOME LIFE

1. Marriage

The Church of the Brethren regards marriage as an institution of divine origin, and seeks to preserve the sanctity of the marriage relationship. It is a bond of true love which rests upon the innate needs of man and woman, and therefore of human society. It cannot be set aside by any human authority. The church regards unfaithfulness to the marriage vow as the only justifiable basis for severing the marriage relation. Even then remarriage is regarded as contrary to the expressed teaching of Jesus. The church holds that marriage should issue in home, family, and the rich and tender relationships of parenthood (Gen. 2: 18; Matt. 19: 4-6; Eph. 5: 22-31. A. M. Minutes, 1933, pp. 10, 11).

First Marriage Form

Marriage is divinely appointed. It is connected in our thought with the magic charm of home and the tender relations of family life. It upholds virtue, enriches life and character, and makes the world richer, sweeter and better.

Into this holy estate, these two persons come now to be joined. If any can show why they should not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

If the bride is to be given in marriage by some member of her family the minister shall say:

Who gives this woman in marriage to this man?

The person performing this service shall answer: "I do."

The minister receiving the woman at the hands of the one giving her in marriage shall cause her to take the man's left arm and then he shall say:

The marriage bond should be assumed with reverence and in thoughtful recognition of its obligations and duties. It is assumed that you have given these matters serious consideration and that you are fully aware of the meaning and significance of the vows which you are now about to make.

If therefore it be your intention to take each other as husband and wife, you will manifest it by joining your right hands.

Mr., you now take this woman whose hand you hold to be your lawful wedded wife. Do you solemnly promise before God and these witnesses that you will love, honor, and cherish her; and that, forsaking all others for her alone, you will faithfully perform to her all the duties which a husband owes to a wife, so long as you both shall live?

The groom shall answer, "I do," and the minister shall say:

Miss, you now take this man whose hand you hold to be your lawful wedded husband. Do you solemnly promise, before God and these witnesses, that you will love, honor, and

cherish him; and that, forsaking all others for him alone, you will faithfully perform to him all the duties which a wife owes to a husband, so long as you both shall live?

The bride shall answer: "I do," and the minister shall say:

Do you mutually promise before Almighty God and these witnesses that you will always conduct yourselves toward one another as becometh husband and wife, that you will love, cherish, and honor each other until separated by death?

Both shall answer: "I do." The minister continues:

Inasmuch as you have made these pledges of love one to the other, and have taken these vows of fidelity, I do, therefore, by virtue of the authority vested in me as a minister of the gospel, and in accordance with the laws of the commonwealth of pronounce you, and, lawfully married, husband and wife, in the name of the Father, Son and Holy Spirit. Let us pray.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.

O God, our heavenly Father, we beseech thee to set thy holy seal upon this union. Bless thy servants, this man and woman, and keep them faithful

to the vows of love and affection which they have made one to the other. Grant them a clear vision of duty and a full revelation of thy will; through Jesus Christ our Lord.

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you. The Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

In case of a home wedding where there is no reception, the minister shall extend congratulations and say to the audience: "I am glad to introduce Mr. and Mrs. who will be glad to receive your congratulations."

Second Marriage Form

Dear friends, we have met on one of the most joyful and yet one of the most sacred occasions of life. For of all the institutions of earth which have within them possibilities for good, there is none so important as the home. It was sanctified by God, honored by Christ, and respected and enjoyed by man. For where love reigns and trains, and where the husband is Christlike and the wife true and considerate, there home is heaven and we have a little heaven to go to heaven in.

* Home's not merely four square walls

Though with pictures hung and gilded:

* "Home Defended"—Copyright by Lothrop, Lee & Shepard Company. Used by special permission.

Home is where affection calls,
Filled with shrines the heart hath builded!
Home! Go watch the faithful dove,
Sailing beneath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us.

Home's not merely roof and room;
It needs something to endear it.
Home is where the heart can bloom,
Where there's some kind lip to cheer it;
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet—
When there's one we love to meet us.

—Charles Swain.

Dear young people, I trust the words of the poet express your feelings, when he said:

“God never loved me in so sweet a way before;
’Tis he alone who can such blessing send.
For when his love would new expression find,
He brought thee to me, and said, ‘Behold a friend!’”*

Next to accepting Christ as your personal Savior, this is the most important step of your lives. By this act you are expressing your desire to share your longings and aspirations; also your joys and sorrows; and to walk the pathway of life together. Your lives are to become as one; and “what there-

* From S. D. Gordon's *Quiet Talks on Home Ideals*, Fleming H. Revell Company, publishers. Used by permission.

fore God hath joined together, let not man put assunder."

Will you join your right hands?

This occasion tells us that you, Mr. wish to take this lady whose hand you now hold to be your wedded wife. Will you love, cherish, honor, support, and comfort her, in sickness and in health; and forsaking all others, cleave to her so long as you both shall live?

The groom answers: "I will," and the minister says:

This occasion likewise proves to us that you, Miss, wish to have the man whose hand you now hold to be your wedded husband. Will you love, honor, encourage, and help him, in sickness and in health; and forsaking all others, cleave to him so long as you both shall live?

The bride answers, "I will," and the minister says:

God has heard these sacred promises of love, honor, and faithfulness. Because of these promises, and the authority invested in me as a minister of the gospel, both by the church and the state, I do, in the presence of God and these witnesses, pronounce you husband and wife.

Prayer while right hands are still clasped. It is fitting to have the minister place his right hand on the couple's clasped hands.

After Prayer the minister may take the hand of the groom and say, "I congratulate you, Mr." Taking the hand of the bride he may say, "Best wishes, Mrs."

Notes on the Marriage Service

The minister should familiarize himself with the details and the usual procedure of the marriage service. He should be in a position to advise in matters pertaining to the service. The marriage ceremony should be beautiful and impressive, carefully planned and rehearsed, so that those participating may be familiar with the order of service. The following may be of value:

1. Marriage laws differ in the several states. In some an official certificate from the probate judge conferring legal authority to marry is necessary. Before consenting to perform a marriage ceremony in any state the minister should inform himself definitely in every case; otherwise serious embarrassment may result.

2. Ushers are responsible for seating guests, lighting candles, and other details of this character.

3. The best man serves the groom. He looks after the license, fee, trunk, cars, etc. The minister may consult him concerning any detail of which he is uncertain.

4. The procession is in the following order:

The minister

The groom and best man

The ushers (men)

The bride's maids (single)

The maid of honor

The flower girls

The bride alone or with her father or another

5. The recession is in the following order:

The bride and groom

The best man and maid of honor

Usher and bridesmaid

Usher and bridesmaid

Usher and bridesmaid

Flower girls

The minister

6. The minister usually takes his place for the ceremony from the most convenient entrance when the processional music begins if he does not enter with the bridal party.

7. The bride stands always at the left of the groom and takes his left arm when given away by her father. If not given away, she takes the arm of the groom when she first comes to the altar.

2. Wedding Anniversaries

In a day when so many homes are broken, it is significant that so many do withstand the strain and stress of life. These old homes are life's bulwarks against the enemies of the truest and best.

Homes, where love never grows old, where husbands grow into Christlikeness, and where wives remain kind and considerate to the end, deserve to be honored by the church. Husband and wife will honor each anniversary if their marriage has been a happy one. By the twenty-fifth anniversary, at least, neighbors and friends will be helped by a carefully planned home event. When the years reach the half century mark, and the couple merit it, the church may well honor the occasion.

We do not recommend a regular wedding ceremony, but suggest six parts for a brief and impressive occasion.

(1) The introduction to the second marriage form, found in this chapter, could well furnish the model for the sentiment of the opening words of the minister. The poem by Edgar A. Guest entitled *Home* would be appropriate where the service is held in the home of the couple.

(2) Following the introductory, heartfelt words of the minister, a beautiful testimony from the husband, followed by one from the wife, would be an effective sermon to all. Many cannot express themselves effectively or lack the courage to speak in public. In such case the minister may form a helpful statement after a heart to heart talk

with the couple concerning the wonderful experience of their married life.

(3) After this the minister may say:

(a) This occasion tells us, Mr. (Brother), that you have greatly appreciated through the years, the love, comradeship, faithfulness, and loyalty of this pure, true, and generous-hearted woman. Do you realize that such a companionship is a gift of God, and will you never cease to thank him as the source of every good and perfect gift?

(b) This occasion likewise proves that you, Mrs. (Sister), are grateful for the loyalty, devotion, and support of a pure, strong, sympathetic and manly husband. Do you realize that true manhood finds its example and ennobling power in the Man Christ Jesus, and will you ever thank your heavenly Father for this gift of Christian manhood?

(4) Then the minister may place his hand on the clasped hands of the couple and offer a well-worded, thought-out, heartfelt prayer of thanksgiving and petition.

(5) After the prayer the minister may offer a word of commendation, and best wishes for the years ahead, realizing that the days may be few.

(6) Special singers may then sing such songs as Silver Threads Among the Gold, I Love You Truly, or some old song that has blessed the family through the years, as Rock of Ages.

3. Home Dedication

(1) A period of friendly fellowship, may be followed by a few songs.

(2) Greeting by the host (his own or the following):
It is a great privilege to welcome you to our new home. We have long planned for this hour, and now we are happy to have you here. God has been good. It is he who has made this home possible; and we want it dedicated to the Lord and his work. We want this to be a Christian home; a place where the ideals of Christ rule, and from which his spirit of love and goodwill can go forth to bless and brighten the lives of our neighbors and friends. What we enjoy we want to share with you, so come to see us often.

Because this is such a happy fulfillment of our dreams, and because we realize that this house cannot be a real home without the blessings of the heavenly Father and the ministry of the church, we have asked our pastor to help dedicate it to the Lord. The pastor will now take charge.

(3) Invocation by pastor.

(4) Response by pastor.

It is a joy to know that our brother and sister so gratefully acknowledge the blessings of the heavenly Father. The church appreciates her Christian homes, without which she would cease to exist. Good homes and the church are mutually dependent on each other. Nothing can take the place of a happy home. Bethany was the home of Mary and Martha and Lazarus. Bethany means a place where Jesus loves to be. He always loves to be in a godly home. How blessed the place where he is "the unseen guest at every meal and the silent listener in every conversation."

True family affection is the strongest and most beautiful tie. A Russian novelist said he would

give up all his reputation, all his books, and all his genius, if there were only a woman who cared whether he came home at night. Recall the beautiful story of Ruth and Naomi. "And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. And when she saw that she was steadfastly minded to go with her, she left off speaking unto her" (Ruth 1: 15-18).

Here, depending on the length of the service desired, several things may be done. (a) A male quartet or the group might sing Home, Sweet Home. (b) The pastor might read the poem, Home, on page 57. (c) Hymn for a Household (page 55) might be read by the mother or some other member of the family.

(5) Act of dedication by pastor and family.

To the heavenly Father whose gracious providence has made this blessed occasion possible, we dedicate this home; to his Son, whose ideals and saving grace make possible true love and unfaltering devotion, we dedicate this home; and to our church whose ministry has brought us this saving message, we dedicate this home. We thank God for our neighbors and friends who have shared our joys

and sorrows and whose lives make this a good community in which to build our home. We pray that this place may grow ever more sacred to each member of our family; that it may be a shelter from the storms of life, a place where waning faith and dying courage may be rekindled, and a rock on which to stand in our efforts to help make a better world.

(6) Prayer of dedication by pastor.

Use the prayer by Henry van Dyke (page 58), one of your own, or the following:

*HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our guest!

—Daniel Henderson.

* Used by permission of the author.

(7) Lighting the home fires.

The pastor takes a large candle which represents the church. He lights it saying:

May this candle represent the church, and the light which it gives, the light from him who said, "I am the light of the world."

Then let the members of the family step forward, each holding a candle. The candles might vary in size according to the ages of the children. As the pastor touches the light to the father's candle and he to the mother's and she to the children's according to age, the pastor says: "May the light of Christ as given by his church be a lamp unto your feet and a light unto your path."

Then the father, or father and mother, may set on fire the fuel in the fireplace, or if no fireplace, set the candles in candle holders on mantel or table; the father or mother or the family in unison saying: "May this light of Christ illumine our home each day and may it guide us to the end of the way."

(8) Benediction.

The Lord bless you and keep you: The Lord make his face to shine upon you and be gracious unto you: The Lord lift up his countenance upon you and give you peace: Both now and in life everlasting. Amen.

Supplementary Helps

*HOME

The road to laughter beckons me,
The road to all that's best;
The home road where I nightly see
The castle of my rest;
The path where all is fine and fair,
And little children run,
For love and joy are waiting there
As soon as day is done.

There is no rich reward of fame
That can compare with this:
At home I wear an honest name;
My lips are fit to kiss.
At home I'm always brave and strong,
And with the setting sun
They find no trace of shame or wrong
In anything I've done.

There shine the eyes that only see
The good I've tried to do;
They think me what I'd like to be;
They know that I am true.
And whether I have lost my fight
Or whether I have won,
I find a faith that I've been right
As soon as day is done.

—Edgar A. Guest.

* From "Just Folks." Copyright, 1917. Used by permission of Mr. Guest's publishers, The Reilly & Lee Co., Chicago, Ill.

*PRAYER OF DEDICATION

With loving hearts we bless thee
In praying and praising, in giving and receiving,
In eating and drinking, in singing and making
merry.

In parents' gladness and in children's mirth,
In dear memories of those who have departed.
In good comradeship of those who are here,
In kind wishes for those who are away,
In patient waiting, sweet contentment, generous
cheer;

God bless every one this day
With the blessing of Jesus,
By remembering our kinship with all men,
In well wishing, friendly speaking, kindly doing.
By cheering the downcast,
By adding love's sunshine to twilight.
By welcoming strangers,
By keeping the music of the angel's song in this
home:

God help us every one to
Spread abroad the blessing of Jesus. Amen.

—Henry van Dyke.

Vocal solo: Bless This House.

4. Consecration of Little Children

(A. M. Minutes, 1931. Pages 6, 7)

I. General Statement

We recommend that churches that hold services for the consecration of children also emphasize the idea of the consecration of parents as well as the consecration of the congregation to the interests of its childhood. These services should be held at regular intervals, perhaps twice each year. We think that Christmas and Mother's Day, or Children's Day, would be appropriate occasions. They should be planned with great care. They should be simple, brief, and beautiful. They can best be held in connection with the regular church service, preferably being substituted for the opening worship program. All the details should be explained to the parents in advance. The service should open with the usual prelude or hymn. As this is concluded the pastor should come into the church followed by the parents with their children. As they enter, the pastor may read or quote from memory appropriate verses of scripture. He should speak slowly but clearly and tenderly. The pastor's word to the parents should be brief, but with clear intimation of their responsibility. There should follow the declaration by the parents, a brief charge by the pastor, a prayer of consecration, and as the parents file out, or to their seats, there may be an appropriate hymn by the congregation or choir, special music, or organ postlude. Soft music could appropriately accompany the entire service. After the music, the minister will enter the pulpit and make an announcement to the congregation like this: "We have just witnessed the consecration of John Milton, son of Brother and Sister John Doe, and Martha Miriam, daughter of Brother and Sister William Blank. Certificates of consecration will be issued to these parents as a memorial of this service. May God bless these children and make them a blessing."

II. A Suggested Form of Service

PRELUDE: Hymn, O Thou Whose Feet Have Climbed
(Brethren Hymnal, No. 390).

PROCESSION: (The minister, followed by the parents with their children. The minister quoting Mark 10: 13-15.)

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

CONSECRATION CHARGE:

The minister:

"God has intrusted this precious child (these children) into your care. He (she, they) is (are) as plastic clay in your hands to be shaped into a fit vessel for his service. Do you now present this child (these children) before God in solemn consecration?"

The parents shall answer: "We do."

The minister:

Do you consecrate yourselves as parents to the task of rearing your child in the 'nurture and admonition of the Lord'?

The parents shall answer: "We do."

* The minister:

Do you promise to instruct this little one in the Christian way of life, and to the best of your ability, provide a home atmosphere of devotion and prayer, and by your personal example lead him finally through confession and baptism into the fellowship of the church?

The parents shall answer: "We do."

The minister:

Since you have solemnly promised before God and these people to rear this child for the service of Christ and to consecrate yourselves to this sacred task, I therefore charge you to be faithful to these solemn vows which you have made and to engage all help of home, family, and church to the end that God's will may be done in this tender life. May the blessing of God rest upon you. As we pray, will the congregation stand in consecration of itself to the spiritual welfare of these children?

PRAYER OF CONSECRATION:

Oh, thou Master of us all, we beseech thee to bless this little one as thou didst bless little children during thy earthly ministry. Grant thy grace unto these parents that they may discharge faithfully the duties of home and family life. Guide them by thy Holy Spirit that they may always feed the lambs of thy fold with spiritual food. Holy Father, consecrate them unto the truth, the way, and the life as revealed in Christ Jesus, our Lord. Amen.

* When several children are in service change words to suit the occasion.

RECESSION: Hymn, I Think When I Read That Sweet Story of Old (Brethren Hymnal, No. 398), by the congregation as minister enters the stand and parents withdraw.

Additional Helps for Consecration of Children

If desired the minister may say just before the prayer of consecration:

What name hath been given to this child?

Then the minister, laying his hand upon the child and repeating the name, may say:

N....., I dedicate thee to God and to the service of his kingdom, in the name of the Father, and the Son and the Holy Spirit. Amen.

At this time the minister may, if he so desire, place in the hands of the children or parents one or more of the following gifts, saying as he does so:

In recognition of your dedication to God this day, we present you with this *white flower*, the symbol of your innocence, praying that your pure soul may ever remain as stainless as this beautiful flower;

This *Bible* (or *Testament*) with your name inscribed therein; from which your parents will teach you the way of life;

And this *Certificate* of your dedication, to remind you in days to come that your parents dedicated you to the Lord in your early childhood.

(Certificates may be secured from Brethren Publishing House.)

5. The Anointing Service

Scriptural Background

The anointing for healing in the name of the Lord is a neglected doctrine. While physicians, with nurses and friends, do much to relieve and assist those suffering with physical ailments, only God can heal. The afflicted Christian can do nothing better than to trust in his power for healing. The anointing should assist this attitude to prevail.

In the Old Testament, anointing with oil was observed as an act of consecration (Ex. 40: 9-11).

Officials of both state and church were inducted into office with an anointing service (Ex. 40: 15; 1 Sam. 16: 12, 13).

The laying on of hands symbolized the bestowment of the Holy Spirit (Acts 6: 6; 1 Tim. 4: 14; 2 Tim. 1: 6).

These symbols, though ancient, were used by Jesus and his apostles along with the prayer of faith at the occasion of the anointing of the sick. Since only God heals, a symbol and service which emphasizes this fact should be appreciated by the sick and should be encouraged by the ministers. The only worthy desire to live is that one may continue to love and serve God and man. The anointing service should aim at consecration to the unfinished task. The Church of the Brethren values the following (Matt. 4: 23; Mark 6: 5, 7-13; Jas. 5: 13-18), and anoints the sick, having faith, for the healing of their bodies and for spiritual growth and inspiration. Numerous testimonies of healing could be given. The Lord honors faith in him and his promises.

The Service *

The following is a suggested form for the anointing service:

- (1) Preparation of the one to be anointed

* J. W. Lear.

- (a) By Scripture and prayer.
 - (b) By giving a privilege for confession of sin and the rededication of life.
- (2) The Act of Anointing
- (a) Placing a few drops of oil on the head of the individual for:
 - The increase of faith
 - The forgiveness of sin
 - The restoration to health
 - (b) The elders now place their hands on the head of the sick and pray for consecration and recovery.
- (3) The Benediction of Praise
- (a) An appropriate hymn (sung softly)
 - (b) A benediction of hope.

Second Anointing Service

- (1) Brief remarks.

(2) If conditions are favorable, a hymn may be sung, such as Jesus Lover of My Soul, Rock of Ages, or Nearer, My God, to Thee.

- (3) Scriptures—Your own selection or the following:

And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority. And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them (Mark 6: 7, 12, 13).

And by the hands of the apostles were many signs and wonders wrought among the people. . . .

Insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one (Acts 5: 12, 15, 16).

And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover (Mark 16: 17, 18).

Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed (James 5: 14-16).

(4) Examining the Patient

(In order to make sure of the applicant's preparation of heart to receive the great blessing of this service, the minister should inquire into his (her) spiritual condition (Acts 14: 9).

Dear Brother (Sister), you have heard something of what the Word teaches concerning the healing power of God, through the Holy Spirit.

So far as you know, are you at peace with your God, or is there anything that might prevent you from receiving the great blessing in store for you?

Are you ready now to commit your case absolutely into the hands of the Lord as the Great Physician of the body, as well as of the soul?

All may join in a season of prayer for the true preparation of heart to enter most fully into the service.

First Form of Anointing Ceremony

In 1860 the Annual Meeting suggested the following procedure:

Then the sick member is raised to a sitting posture, and the elder brother reacheth forth his hand, and the other brother pours oil upon it, which he, the first, puts upon the head of the sick, and thus three times, saying the words of the apostle, Thou art anointed 'in the name of the Lord,' unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins, or as the Lord may give utterance.

Second Form of Anointing Ceremony

Following the prayer, the elder who leads the service, taking the vial of oil in his hand, pours out a portion of it on the head of the sick, saying as he does so, "Beloved brother (sister), upon this declaration of your consecration to God and of your commitment of all your bodily and spiritual ills to Christ as the Great Physician, you are anointed in the name of the Lord, for the healing of

all your bodily diseases, and for the forgiveness of all your sins."

Then the elders lay their hands upon the patient's head, as in an ordination service, and each elder prays, as led by the Spirit, definitely committing the patient's condition to Jesus Christ our Lord, for him to be the Physician in charge of the case.

Following the ceremony, the company may unite in singing some appropriate hymn.

II. ELECTING, LICENSING AND INSTALLING CHURCH OFFICIALS

1. Licensed Preachers, Brethren and Sisters

Authority for, Duties and Responsibilities

(A. M. Minutes, 1922)

Brethren who are called by the church to preach, shall be licensed by the church to preach, but not to perform the other functions of the ministry, until such time as the church and the District Ministerial Board shall decide to install them into the ministry. If they have not been installed within a year, the license may be renewed by the church from year to year, until such brethren either accept and are installed into the ministry, according to previous decisions, or are discontinued as licensed preachers.

We also decide that sisters, who are properly qualified, may be licensed by the church to preach. These licenses may be renewed from year to year. When, in the judgment of the church and the District Ministerial Board, their work and interest justify it, they may receive permanent licenses to preach.

To Be Encouraged, Examined and Licensed by the District Ministerial Board

Among other duties Annual Conference of 1927 charged District Ministerial Boards as follows:

To inspire suitable young persons to qualify themselves for the work of the ministry and, when necessary, call the attention of the local church to the necessity of licensing them to preach.

To examine and pass upon, by the approval of the congregation, candidates for licensing to preach as to education qualifications, faith and doctrine, and conduct the procedure of licensing them in harmony with the Minutes of Annual Conference.

Plan of Election

(A. M. Minutes, 1917)

1. The churches shall "pray the Lord of the harvest to send forth laborers into his harvest" (Matt. 9: 38) and shall study carefully their membership with the view of finding suitable young men for the ministry. Young people shall be encouraged to take part in Sunday school, Christian Workers' Meetings, and other church activities, and as suitable young men for the ministry appear, elections shall be held without delay.

2. Election by the majority vote is desirable, and prayer and labor shall be freely given to make it possible. After the scriptures setting forth the qualifications of the ministry have been read and explained, and earnest prayer has been made for enlightenment and guidance, the vote of the church shall be taken. If one receives a majority of all the votes cast, he shall be declared elected. If no one receives a majority vote, at the judgment of the election board and the elder in charge, the one receiving the highest number of votes may be declared elected; or the facts may be reported to the church without giving names, followed by fervent prayer for spiritual guidance; also

further teaching, if thought necessary, and the vote of the church shall be taken again, and if one does not receive a majority vote, again another season of prayer may be engaged in and another vote taken. This may be repeated once or twice, and if one does not receive a majority vote, and it seems not good to the election board and the elder in charge to declare an election with a plurality vote, the election may be declared off.

3. A young man who feels called of the Lord to the ministry, but who has not been chosen, may speak freely to his elder or one of the ministers on the subject, also the Ministerial Board, hereinafter provided, and after special prayer with him and an examination of his faith the elder may submit the matter to the church for consideration, and the church, after due consideration, may set him apart as a minister, by the common charge, if two thirds of the members in council favor it. This action shall be considered as an election.

4. Ministers, when installed, should agree to serve the church faithfully and where most needed.

Qualifications

(A. M. Minutes, 1917)

1. Moral and Spiritual: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 2-4; Titus 1: 5-9. Above all, the minister should be spiritual; sound in the faith and doctrines of the New Testament—such as the inspiration of the Scriptures, the Divinity of Jesus Christ, the atonement, regeneration, the condition of pardon, New Testament ordinances, etc. He should not be greedy of filthy lucre, not worldly-minded; but on the other hand, he shall have the mind of Christ, and withal willing to suffer hardship as a good soldier of Jesus Christ.

2. Mental and Educational: 1 Tim. 3: 2; 2 Tim. 2: 15; 3: 15-17. The Scriptures cited exhort every minister to make the preparation that will insure an efficiency approved

of God. While we do not fix a standard of educational qualifications, we do encourage college and Biblical training: when necessary, the church should assist in obtaining it. To those elected to the ministry, who cannot reasonably acquire said training, we recommend a Home Study Course arranged by the Educational Board, the books to be secured through the Gish Committee. Those ministers who cannot avail themselves of these advantages, but who are rendering faithful service notwithstanding, are hereby encouraged to continue their fruitful labors, and the church should give them her fullest support.

Form to Be Used in Licensing

(A. M. Minutes, 1924)

When a church in business session has voted to license one of her number to preach, the following form is suggested for the use of the officiating minister:

God has ordained that the Gospel shall be preached. It is committed to the church to carry out his will. You have signified your promise to commit yourself to this high calling.

1. Do you willingly engage in this work from a love for God and anxiety for lost souls?

2. Do you accept the Bible as the Inspired Word of God and do you believe in the Deity and the atoning sacrifice of Jesus Christ?

3. Will you strive to live in harmony with and teach the doctrine and principles of the Bible, as interpreted by the Church of the Brethren?

After the party has answered these questions affirmatively the officiating minister continues:

You are, therefore, by the authority of the church, authorized to preach the Gospel. The prayer life and the study of God's Word are essential to your development and to fit you for a life work in the ministry toward which you should strive. Faithful obedience to the teaching of the Word is required of God's servants.

A short prayer of consecration.

Certificate to Be Provided

(A. M. Minutes, 1922)

The Brethren Publishing House shall provide an appropriate certificate, which will be properly filled out by the church and given to the brother or sister who is licensed to preach.

(This certificate may be secured from the Brethren Publishing House, Elgin, Illinois, and should be signed by the elder or pastor and church clerk.)

2. Installed Ministers

Installation to be in Charge of the District Ministerial Board

(A. M. Minutes, 1927)

The District Ministerial Board shall have in charge the ordination of ministers to the eldership approved by the elders of the District, and the installation of ministers from the licentiates in accord with the minutes of General Conference.

Special Sermon at Installation

(A. M. Minutes, 1917)

The duties of the minister to the church and in general, also the duties of the church to the minister, shall be clearly set forth in a special sermon at the time of installation and ordination.

Qualifications

(See qualifications of licensed preachers, pp. 69, 70)

Duties and Responsibilities

(A. M. Minutes, 1917)

1. There shall be two degrees in the ministry, to be known as ministers and elders. All ministers who, at the time of the adoption of this report, are serving in the first and second degrees, shall be designated as ministers.

2. The duties of the minister are to preach the Word, to administer baptism, to serve the communion in the absence of an elder or at his request; to solemnize marriage, in brief, to assist the elder faithfully in the general work of the ministry (Eph. 4: 11, 12; 2 Tim. 4: 1-5).

Form to Be Used in Installing Ministers

(A. M. Minutes, 1919)

Read one or several of the following scriptures: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 1-4; 3: 15-17; 4: 1-8; Titus 1: 5-9; Eph. 4: 11-16; Isa. 6; Jer. 1: 4-19; Ezek. 2; Matt. 9: 35 to 10: 42.

(To the Church) Dear Brethren and Sisters: God, by the Holy Spirit, calls men to serve him according to the gifts bestowed upon them; and to chosen servants he grants the grace of preaching the gospel. Unto the church he has given commandment, not only to pray for the increase of the ministry, but also to call those who having proved their fitness and sincerity, may serve in the sacred office, in order that men of pure heart and good conduct shall speak unto the edification of believers and building of the body of Christ. It is proper that all who are thus called should receive the approval of the church and an interest in the prayers of the members.

This, the (Name of the church) having confidence in the religious conviction and experience, the sincerity of purpose and character, and the sufficiency of mental and spiritual gifts, has, according to the polity and forms of the Church of the Brethren, called (Name of the brother) to the sacred office of the ministry.

(Here the candidate or candidates shall arise and stand before the elder, until called to kneel in prayer. If married, the wife also shall answer questions and is to be given the special charge indicated.)

Do you accept the Bible as the inspired Word of God, believe in the Deity and the atoning sacrifice of Christ and promise to live in harmony with the doctrines, principles and practices of the Church of the Brethren?

Dear Brother: God has by the Holy Spirit called you to the ministry, and you have declared your acceptance of his truth and your promise to abide in the teaching of the church. We, therefore, exhort you to a remembrance of the dignity and worth of the service to which you are called. We trust that you shall, by God's grace, give yourself wholly to this work to which God has called you, that you may be an ensample to the flock and a pattern for the people to follow. It will be your duty to preach and to teach, to admonish and exhort, to feed and to provide—in full, to be an under-shepherd of the flock of Christ. The church authorizes you to preach and appoint preaching services, to administer the

ordinance of baptism; to serve the communion in the absence of an elder, or at his or their request if present, to solemnize the rite of marriage; and in brief, to perform all the duties of a minister or pastor and those of an elder, except that you have no authority to install officers in a church, nor to preside at council meetings where official members are dealt with, nor to do work in the territory of an organized church without the consent of the church or elder. You are invited to participate in the work of the church at large, except that you may not preside at a District Meeting, nor act as a member of Standing Committee.

While investing you with much authority you should not use it in an arbitrary manner, but submit to the church and older ministers with a proper and due humility. In accepting the ministry it is to be your purpose to be true to your calling, to maintain the dignity of the pulpit and the honor of the church, to serve, as far as possible, in the most needy fields, to be the servant of your Lord whose disciple and apostle you are.

(To the Wife) Dear Sister: You, with your husband, are likewise specially called into the service of God and the church. In the duties and responsibilities that fall to him, you are to be a true helpmeet and colaborer in service. In your home, you should, by your devotion and loyalty, strengthen the heart of your husband and make a good report among all for him and his family. We exhort you to sincerity and holiness in life, that you may like-

wise be an example to the flock. You will have large opportunity for leadership and service in the church, especially among the sisters of the church, as you help them in their special problems, strengthen them for their special temptations, and increase the spirit of holiness in their lives. Thus you will also share the rewards and joys of a faithful servant (1 Peter 3: 1-6).

Do you (naming the brother and his wife) willingly and freely accept this, the ministry of God, from a love of God, a hunger for souls, and a desire for service? Do you promise to be faithful and diligent in the work of the ministry and labor at all times to maintain the purity and peace of the church?

(To the Church) You have been led of God to call this young man into the ministry of the church. It is your duty, as a church, and it is incumbent upon the church at large, to make it possible for him to give the fullest measure of service to the kingdom. Thus you should provide him with the necessities of life that he may devote himself to the ministry of the Word, sustain him in the bonds of love and fellowship, strengthen his hands with prayer, and work with him as colaborers in Christ in the work of the church for the promotion of his kingdom.

Here the candidates and the church shall kneel in a prayer of mutual consecration. The ordained brethren shall with the laying on of hands, pray that God may consecrate and anoint them for the work to which they

are called (A. M. Minutes, 1938). At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.

Ministerial Certificate

(A. M. Minutes, 1920)

This certificate should be provided by the District Ministerial Board and may be secured from the Brethren Publishing House.

3. Ordained Elders

Authority and Method of Ordaining

(A. M. Minutes, 1890 and 1927)

1. The authority to ordain elders shall be vested in the elders of the State Districts.

2. The elders assembled at District Meeting shall consult as to the ordination of all elders, to be effected in the District. If the majority of the elders decide that the ordination should be made, the matter shall be referred to the District Ministerial Board (to have in charge the ordination of ministers to the eldership approved by the elders of the Districts. Conference Minutes, 1927) who shall go to the church and, in council with it if they find no gospel objections, the ordination shall be made.

3. The necessity of ordaining elders may originate with the officers of the church or the elders of the District.

Special Sermon at Ordination

(A. M. Minutes, 1917)

The duties of the minister to the church, and in general, also the duties of the church to the minister, shall be clearly set forth in a special sermon at the time of installation and ordination.

Qualifications

(See qualifications of licensed preachers, pp. 69, 70)

Duties and Responsibilities

(A. M. Minutes, 1917)

The duties of the elder, in addition to the foregoing duties of the minister, are to feed the flock, to preside over council meetings, especially when official members are on trial, to anoint the sick, to have the oversight and general management of the church; in brief, to be a faithful shepherd to the flock, guarding their souls as one that must give an account, and be willing to serve in any capacity authorized by the church (Acts 20: 28; 1 Tim. 5: 17; Titus 1: 5; James 5: 14).

When the minister proves himself faithful and efficient in his office, he shall be ordained elder; and when ordained, he shall pledge himself to live and labor in harmony with the accepted standards of the church in faith and doctrine and practice (1 Tim. 5: 22; Titus 1: 5; 1 Peter 5: 3).

Form to Be Used in Ordaining Elders

(A. M. Minutes, 1919)

(Read one or several of the following scriptures: Acts 20: 18-35; 1 Tim. 3: 1-7; Titus 2: 1-8; 1 Peter 5: 1-4; Acts 14: 23.)

(To the Church) Dear Brethren and Sisters: God, by his Spirit, not only calls men into the service of the ministry, but, when they are found efficient and faithful, he rewards them with a larger task. Therefore, unto the church he has given commandment, not only to set apart godly men to the ministry, but, when they have been proved and tested in service, to give them a larger field of usefulness. It is proper that those who are thus advanced and given heavier responsibilities, should

receive the approval of the church and a consecration to the larger service.

This, the (Name of the church) knowing the efficient and faithful service in office and the continued growth in spirituality and ability to serve, has, according to the polity and procedure of the Church of the Brethren, called (Name of brother and sister) to be ordained to the sacred office of elder.

(Here the minister to be ordained, with his wife, may stand or remain seated, as desired, until called to kneel in prayer. The sister should answer all questions and be given the special charge.)

Do you again declare your faith, as when installed into the ministry, and accept the Bible as the inspired Word of God, believe in the Deity and atoning sacrifice of Christ, and promise to live in harmony with, teach and uphold, the doctrines, principles and practices of the Church of the Brethren?

Dear Brother: You have been called to the ministry and been found faithful. You are now ordained as a full minister, known in Scripture and among us as the elder. We trust that you may be conscious of the worth and responsibility of the office, and that this may induce in you a proper humility and a larger dependence and trust in God. We trust that you shall, by God's grace, give yourself wholly to this work, to which God has now ordained you, be an ensample to the flock, and godly in the sight of all men. The church authorizes and expects you to be responsible for the spiritual in-

terests of the flock. You are the under-shepherd of your Christ. It is your duty to preach and teach, to feed the flock, to perform all the ordinances and rites of the church, to comfort and anoint the sick, to have the oversight and general management of the church when chosen as presiding elder, to train and help your younger ministering brethren, and apportion such work to them as they are fitted for by experience and ability, to install officers and preside at any and all meetings. In the local church you are to guard and be responsible for the interests and work of the church. In the church at large you are equal with any elder, and may serve in any capacity to which the church may deem it wise to call you.

While the church confers large powers upon you, may you be exhorted to use all of them always as one guided of the Lord, the one Head of the church whose we are, and with due respect for the opinions and work of your colaborers in the ministry. The true servant of God must always labor for the peace and unity of the church, ever willing to subordinate his own judgment and feeling for the progress of the kingdom.

(To the Wife) Dear Sister: You have likewise been faithful in service, and with your husband, share the rewards of a larger opportunity. In the new duties and responsibilities that fall to him you will share as a true helpmeet and colaborer. We exhort you to a continued increase in holiness and a renewed willingness to be used in service. In a

larger sense now than before you will be an example to the flock, and you will be called upon for help in many ways. You will be entrusted with special tasks in giving help and counsel to the sisters of the church, with whom you will always labor for an increase in holiness. Thus, as you are faithful, you will also share in the joys and rewards (1 Peter 3: 1-6).

Do you (naming the brother and sister) willingly and freely accept the full ministry of the church from a love of God, a hunger for souls and a desire for service? Do you again, as when you entered the ministry, promise to be faithful and diligent in the work of the ministry, and labor at all times to maintain the purity and peace of the church?

(To the Church) Knowing the service and faithfulness of our brother and sister, you have called them into the full ministry. It is your duty now more fully to sustain them in their work, so as to make it possible for them to give the fullest measure of service to the kingdom. You should continue to provide them with necessities of life, sustain them in the bonds of love and fellowship, and to strengthen their hands with prayer. As you now invest them with a greater responsibility, by that same act you promise such loving co-operation as becometh the children of God. It must be your purpose to labor with them in all love and unity.

(The brother and sister to be ordained, together with the congregation, are now to kneel in prayer. The ordaining brethren shall then, with the laying on of hands,

pray that God may consecrate and anoint them for the work to which they are called. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.)

It is deemed wise that in all cases where church officials are married after their installation or ordination, their wives shall be installed into their respective offices at an early and convenient opportunity.

Term of Office of Presiding Elders

(A. M. Minutes, 1917)

Churches should elect their presiding elders at least once in three years.

(For further information concerning elders, consult Revised Minutes of the Annual Meeting, pp. 78 to 87.)

4. Installation of Pastors

(A. M. Minutes, 1928)

After the usual devotion, a sermon should be delivered by a member of the District Ministerial Board, or another chosen for this important service, setting forth the duties and responsibilities of both the pastor and the church. (Such texts as the following could be used: Isa. 6: 8, 9; Jer. 1: 4-10; 3: 16; 23: 1-4; Matt. 9: 36-38; 28: 18-20; Mark 16: 15; Luke 4: 18, 19; John 10: 1-18; 21: 15-17; Acts 10: 42; 13: 2; 20: 17-35; Rom. 1: 14-16; 10: 14, 15; 1 Cor. 3: 1-9; 4: 1, 2; 9: 16, 17; 15: 1-11; 2 Cor. 6: 3-10; Eph. 4: 11-16; Col. 4: 17; 1 Tim. 1: 18-20; 2: 7; 3: 1-7; 4: 12-16; 6: 3-14; 2 Tim. 2: 1-7; 2: 15; Titus 1: 7-9; 1 Peter 5: 1-5.)

After the presentation of the message, the following service of installation should take place:

Brother, God has called you into his holy ministry. He has called you to the pastorate of this church. We so believe because

your call was a subject of earnest prayer, both by you and by the church. Thus we have reason to believe that both the call to you by the church and your accepting the call were the leading of God.

Question. Are you persuaded that you are truly called to the pastorate of this congregation, according to the will of God?

Answer: I am persuaded.

Question: Are you persuaded that the Holy Scriptures contain all teaching required of necessity for eternal salvation, through faith in Jesus Christ, and are you determined out of the same Holy Scriptures to instruct the people committed to your charge?

Answer: I am so persuaded and determined.

Question: Will you be ready with faithful diligence to withstand, and to defend the church against all erroneous and strange doctrines contrary to the Word of God as understood and practiced by the Church of the Brethren?

Answer: I am ready.

Question: Will you ever seek to deal justly and kindly with your brethren over whom you are placed as pastor?

Answer: I will.

Question: Are you willing to receive the charge?

Answer: I am.

The Charge to the Pastor

I charge you, therefore, Brother

before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Tim. 4: 1, 2, 5). May the Lord give unto thee the Holy Spirit for the work and ministry of a pastor in this church, now committed unto thee. Remember "that thou stir up the gift of God which is in thee. . . . for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1: 6, 7).

Then the officiant may deliver to him a Bible, saying:

Give heed to reading, to exhortation, to teaching." Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. "Take heed to thyself and them that hear thee." Be to the flock of Christ a good shepherd; feed them, hold up the weak, minister unto the sick, bind up the broken, bring in the outcast, seek the lost, be merciful; that, "when the chief Shepherd shall appear, you may receive the crown of glory," through Jesus Christ our Lord.

The Charge to the Church

Brethren and sisters, you have called Brother
..... to be your pastor. He has

accepted the call and received the charge. It is your duty now to give him loyal support. You should pray for him earnestly and regularly and be ready always to help him in every way you can. While he ministers to you in spiritual things, you should be diligent to minister to him in temporal things, remembering at the same time that he also needs spiritual comfort from you. That he may be self-respecting and be respected in the community, it is your duty to pay him promptly and regularly whatever is due him. It is your duty, as much as lies in your power, to enable him to carry on most efficiently his service as pastor.

Question: Are you willing to receive this charge? If so, you may manifest your willingness by standing.

(At this juncture a member of the local ministerial committee, or some other person appointed may present the pastor with a key to the church, and with a few well chosen words assure the pastor of the loyalty of the congregation.)

Response by the pastor.

Prayer of consecration.

Closing moments.

5. Deacons

The Conference of 1919 gave the following as to the qualifications and duties of deacon:

Qualifications: The office of deacon is a worthy one and merits faithful and conscientious service. Brethren chosen as deacons should be faithful and loyal to the church, sincere and spiritually minded, with wisdom and

judgment in all the work of the church (Acts 6: 3; 1 Tim. 3: 8, 9). The wives of deacons should likewise be examples in these Christian virtues.

Duties: The duties of the deacons divide themselves into two general classes:

First, they bear the responsibility of looking after the temporal interests of the church. (a) They should look after the needs and temporal interests of the poor and unfortunate in the church. (b) They should make all arrangements for love feasts, baptisms, or other services of the church, conjointly with the pastor or elder. (c) They should assume any other duties of trusteeship or obligation which the local church may deem wise to place upon them.

Second, the deacons should ever be ready to assist the pastor or elder in spiritual ministry when called upon, or to be responsible for such, in the absence of the pastor or any ministering brethren.

They should willingly assist in visiting the members before the love feast or at other times, the sick, or any as need may arise, either with the pastor or elder, or in their own right when the ministering brethren cannot adequately care for it.

Elected for life. Conference of 1935 voted that the deacon's term of office "be for life or until such time as he disqualifies by lack of diligence, faithfulness, loyalty, morality or efficiency. . . . Since the office is sacred and important, a period of not less than one to three years shall be required in which to prove himself faithful in service (1 Tim. 3: 10). He shall then be installed at such time as the local church may decide. . . ."

At the time of election, a deacon shall be received according to the order of service given in the report of 1919, Revised Minutes, pages 88, 89, which is as follows:

Consecration Service. Read the following passages: Acts 6: 1-10; 1 Tim. 3: 8-13.

(To the Church) Dear Brethren and Sisters: In order that the work of the church may prosper, God has appointed men in the church to serve in their several capacities, each one according to his gifts and calling. To the church he has therefore given commandment, that, led by the Spirit, they should separate men to look after the temporal interests of the church and to labor with the ministering brethren for the spiritual welfare of the members. Such are called in his Word "deacons," and as their name indicates, they are to serve. Brethren who are called to this worthy service must be faithful and loyal to the church, sincere and spiritually minded, and possess wisdom and judgment in dealing with the affairs of the church. Their wives should also abound in these Christian graces, that they likewise may be examples in Christian work and life.

This, the (Name of the Church) having full confidence in the faithfulness and loyalty, and the wisdom and spirituality, of (Names of the brother and sister) has, according to the polity of the Church of the Brethren, called them to the office and work of the deacon.

(Here the brother and his wife shall stand before the elder and answer these questions and receive their charges.)

Do you accept the Bible as the inspired Word of God, believe in the Deity and atoning sacrifice of Christ, and promise to live in harmony with the

doctrines, principles, and practices of the Church of the Brethren?

Dear Brother: God has called you into a worthy office, which demands your most conscientious service. You are called to a special service in the church, and as such you will have a larger influence among the members and in the sight of the world than otherwise. We trust that you will by your sincere and faithful Christian life and your loyalty to the teachings and practices of the church, reflect credit on the body of Christ. The church authorizes you, in the first place, to be responsible, conjointly with the elder or pastor, for the temporal interests of the church. You are to look after the needs of the poor and unfortunate, to make all material arrangements for baptisms, love feasts and such other services, and ever be willing to assume any other duties of trusteeship or obligation which the church may deem wise to place upon you. In the second place, you are to assist in the spiritual work of the church, and, in the absence of the elder or pastor or other ministering brethren, to take charge of services of worship. You should also assist in visiting the members before love feasts and at other times, as you may be called upon by the pastor or elder, or in your own right in the absence of pastor or elder.

Dear Sister: You likewise are called into a very definite service in the church. The church authorizes and expects you to assist in the preparation for love feasts, baptismal occasions, and all other duties

of your position. You should also be willing to labor for the spiritual interests of the church, in visiting the sick and giving comfort and help wherever needed. You will have special opportunity to be an example, to help the younger sisters of the congregation, and to lead them to the higher spiritual life (1 Tim. 3: 11).

Do you (naming the brother and his wife) willingly and freely accept the office and work of the deacon from the love of God and a desire that the church may prosper? Do you promise to be faithful and diligent in the work of the church and always labor for the unity and progress of the kingdom?

(The brother and sister shall then kneel in prayer of mutual consecration. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.)

Installation. According to the Conference decision of 1935, when the church after "a period of not less than one to three years decides to install him it shall be done with a consecration prayer and the laying on of hands."

6. Laying Hands on Missionaries

The Annual Conference of 1938 made the following decision: The teaching of the New Testament and the spirit of the practice of the Church of the Brethren justifies the laying on of hands when brethren or sisters are installed into the ministry or sent out as missionaries.

Therefore we decide that the elders who have charge of such installations or consecration services, observe in the fear of the Lord, this New Testament symbol of the

endowment of the Holy Spirit, and exhort the recipients thereof not to neglect the gift, which is given by prophecy with the laying on of the hands of the presbytery (1 Tim. 4: 14).

7. Installation and Consecration Services for Other Leaders

For Church School Officers and Teachers

Prelude.

Hymn: O Worship the Lord.

Call to Worship: (Congregation standing).

Minister: To those who believed on him, Jesus said, "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free."

People: The mercy of the Lord is from everlasting to everlasting upon them that revere him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

Invocation.

Hymn: Take Time to Be Holy.

Scripture Reading: Eph. 4: 11-16.

Pastoral Prayer.

Offering:

"Honor the Lord with thy substance, and with the first fruits of all thine increase. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Hymn: The Church's One Foundation.

Minister's Message: Thou Art a Teacher.

Recognition Service—by the Superintendent or Minister. He should give a few words of recognition for the splendid service of the past year and read the names of the officers and teachers for the new year.

Service of Installation and Consecration.

The church school officers and teachers and members of the Board of Christian Education should rise and come to the front of the church.

Charge to Teachers and Officers by the Minister:

You have been chosen to the noble art of teaching. You have entrusted to your care and guidance the sacred souls of human beings. ~~Living personality is the clay upon which you creatively work.~~ Your task is to guide Christian growth, to lead growing persons to accept Christ as Savior and to consecrate their lives to Christian service. You will teach, not only by what you say, but by what you are. You are patternmakers for boys and girls. If you do your work well it will make a difference in the direction of souls. The greatest work on earth is dealing with life and character. That work is yours.

The church commissions you as teachers and officers of this church school for the new year. You are called to no easy task and no commonplace opportunity. This work will require the best that is in you. Your ideal is the Master Teacher. Your goal is Christlike character. Your inspiration is the spirit of the Living God.

It is your duty to be present on time each Sunday with a prepared lesson. When it is impossible for

you to be present, you are expected to secure a substitute. It is your responsibility to co-operate fully with the officers of the church school, to build for the good of the whole church program, to lead your pupils to a vital church loyalty, to support the church services with your presence and to encourage your classes to do the same.

It is your duty to know and understand your pupils, to visit in their homes and secure the co-operation of the parents, to play with your pupils and to share your life with them. Above all, you must love those whom you teach.

Teachers and officers of this church school, if it is your purpose to fulfill the obligations of this charge, ^{will} ~~will each one of you~~ answer, "We do"? *in unison,*

Response from teachers and officers: "I do." *We do*

Charge to the Congregation by the Minister (Congregation standing). *We accept this charge-*

members of
If the teachers ^{the church school} are to do their best, the ~~parents~~ must co-operate. Each parent is responsible for co-operating with the teachers and officers of the church school in getting the children here on time, in helping the teachers to accomplish the aims of the church, in helping to develop church conscious boys and girls, and in leading them to accept Christ as Savior. The task of guiding Christian growth rests upon the home as well as the church. It is the duty of the members of this congregation to support those who have been chosen as teachers and officers, and to labor faithfully with them for the achievement of the goals for the year.

If it is your purpose as members of this congregation to co-operate and work this year to make our church program as effective as possible, will you answer, "~~We do~~"? *answer this charge in unison by saying "We accept this charge"*

Response from members of the congregation: "We do."

Prayer of Consecration.

Consecration Hymn: Have Thine Own Way, Lord.

Benediction.

Postlude.

III. CEREMONIES CONNECTED WITH CHURCH BUILDINGS AND THEIR EQUIPMENT

1. Laying a Cornerstone

This service is of the same general nature as the dedication of a church. The difference is that a church is dedicated when it is finished while the cornerstone is laid at the beginning of the enterprise.

There is a brief address appropriately setting forth the situation and the enterprise undertaken. The unique feature is that in the hollowed stone the leader usually places some significant documents, such as a history of the church, a copy from the minutes ordering the building to be erected, the names of the building committee and other church officials, a Bible, a hymnbook, copies of the Sunday-school literature and other church papers, and a copy of the resolutions passed for the occasion. As each one of these objects is reverently placed in the cornerstone the leader holds it up, explaining what the document is. When this is done, the minister, assisted by the builder, slips the covering slab into place, sealing the documents.

The following service is suggested:

Invocation.

Hymn.

Scripture Reading—One or more of the following: Ezra 3: 10-13; Isa. 28: 16; 1 Peter 2: 4, 5, 7, 8; Psa. 132: 1-9, 13-16; 1 Cor. 3: 9-17; Eph. 2: 19-22; Psa. 127: 1.

Address.

Placing the objects within the cornerstone.

Prayer of commitment of the building operations to the guidance of God.

Hymn.

Benediction.

Hymns

An Earthly Temple Here We Raise
Holy, Holy, Holy, Lord God Almighty
I Love Thy Kingdom, Lord

2. Dedicating a Church

(The following or a regular worship service adapted to the occasion)

Prelude.

Greetings and Notices.

Call to Worship (See chapter V).

Hymn or Special Music.

Prayer of Invocation.

Lord's Prayer in Unison.

Anthem, Hymn or Special Music.

Responsive Reading: Brethren Hymnal, No. 49 and Psalm 24 are excellent. If the minister reads alone, suggestive passages are: 2 Chron. 6: 12-21; Psa. 48 or 122; Matt. 16: 13-20; Eph. 2: 10-22; Heb. 10: 19-26.

Hymn: The Church's One Foundation.

Prayer.

Dedicatory Sermon.

Statement of trustees or building committee, at which time the keys are turned over to the trustees by the building committee or pastor.

Dedicatory Offering.

Statement by chairman regarding the highlights in building the church and concerning the financial status.

Meditation:

How amiable are thy tabernacles,

O Jehovah of hosts!

My soul longeth, yea, even fainteth for the courts of Jehovah (Psa. 84: 1, 2a).

Receiving the Offering.

Music: Instrumental or vocal while offering is being lifted.

Presentation of Offering: Audience rises with the minister.

Doxology.

Act of Dedication.*

Minister: To the glory of God our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Savior; to the praise of the Holy Spirit, Source of life and light!

Congregation: We dedicate this house.

Minister: For worship in prayer and song; for the ministry of the Word; for the celebration of the holy sacraments;

Congregation: We dedicate this house.

Minister: To the memory of our beloved dead; to the gentle and true of former times; to all who have unloosed the bonds of ignorance and wrong;

* From Manual of the Congregational and Christian Church by permission.

Congregation: We dedicate this house.

Minister: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burden of their fellows; to the weak and defenceless; to the darkened mind, the tempted heart, the life-weary and the heavy-laden, and to all human need;

Congregation: We dedicate this house.

Minister: To the ministry of the strong to the weak; to the bringing of light in darkness; to the giving of hope, courage, and spiritual health to all human hearts;

Congregation: We dedicate this house.

Minister: To the proclamation of the truth that sets men free, to the liberty of the sons of God; to reverence for all worth of the past and to the eager acceptance of all good which the future may unfold;

Congregation: We dedicate this house.

Minister: For the sanctification of the family; for the guidance of childhood; for the salvation of men;

Congregation: We dedicate this house.

Minister: For the fostering of patriotism; for the training of conscience; for aggression against evil;

Congregation: We dedicate this house.

Minister: For the help of the needy; for the promotion of brotherhood; for bringing in the kingdom of God;

Congregation: We dedicate this house.

Minister: As a tribute of gratitude and love, a freewill offering of thanksgiving and praise, from those who have tasted the cup of thy salvation and experienced the riches of thy grace;

Congregation: We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Choir and Congregation: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Dedicatory Prayer.

Hymn.

Benediction.

3. Dedicating a Hymnbook or a Musical Instrument

Forms for these may be secured from the General Boards.

IV. CONSOLATION

* 1. THE MEMORIAL SERVICE

Musical Prelude by singers or instrument.

Opening Sentences

Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Invocation

Almighty God, our heavenly Father, ^{thou} who art our Refuge and Strength, and a very present help in time of trouble; enable us, we pray thee, to put our trust in thee, and seeing that we have ^{a Father who loves us and} ~~an~~ High Priest who is touched with the feeling of our infirmities, ^{and there} may we come boldly unto the throne of grace, ^{find} ~~that~~ we may obtain mercy, and ~~find~~ grace to help in this time of need; through Jesus Christ our Lord. Amen.

* Arranged by Edgar Rothrock, used by permission.

Hymn or Special Music. (For selections see pages 105, 106. Poems, pages 107-116.

Scripture Reading: One or more of the following, or see page 105.

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from Jehovah,

Who made heaven and earth.

He will not suffer thy foot to be moved:

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Will neither slumber nor sleep.

Jehovah is thy keeper:

Jehovah is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

Jehovah will keep thee from all evil;

He will keep thy soul.

Jehovah will keep thy going out and thy coming in

From this time forth and for evermore.—Psa. 121.

* * * *

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith

unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.—
John 14: 1-6.

* * * *

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his
name's sake.

Yea, though I walk through the valley of the
shadow of death,

I will fear no evil: for thou art with me;

Thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of
mine enemies:

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the
days of my life:

And I will dwell in the house of the Lord forever.—

Psa. 23. "The eternal God is thy dwelling place,
And underneath are the everlasting arms." Deat.
33:27.

Now hath Christ been raised from the dead, the
firstfruits of them that are asleep. For since by
man came death, by man came also the resurrection
of the dead. For as in Adam all die, so also in
Christ shall all be made alive. But some one will
say, How are the dead raised? and with what
manner of body do they come? Thou foolish one,
that which thou thyself sowest is not quickened

except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—1 Cor. 15: 20-22, 35-38, 42-44, 49, 53-58.

* * * *

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. (Prayer)

rest from their labors; for their works follow with them.—Rev. 14: 13.

Prayer.

Hymn or Special Music.

Obituary.

Sermon.

Prayer: The needs of the bereaved should be sympathetically and helpfully expressed.

Hymn or Special Music.

Benediction:

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.—Heb. 13: 20, 21.

Viewing the Body:

Quiet instrumental music or hymns are appropriate.

Service at the Grave

Scriptures: At the grave after the casket has been placed and the people assembled, the minister may say:

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.—1 Thess. 4: 13, 14.

* * * *

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For

this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. 15: 49, 53.

* * * *

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.—Psa. 23: 4. Or Psalm 121, or Psalm 46, or Rev. 7: 9. Poem (pages 107-116) Hymn or Prayer.

Committals

For as much as the soul of our brother (sister) has entered into everlasting life, we commit his (her) body to its resting place,* looking unto him who said: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

or

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed: we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Prayer.

* In case of cremation read: We therefore return the body to the elements.

or

With our FAITH firmly fixed
In the Father above,
We tenderly now
Do this service of LOVE.

With our HOPE sure in Jesus,
Heaven's fairest and best,
We make this committal,
Trusting God for the rest.

In the name of the Father,
In the name of the Son,
In the name of the Spirit,
May God's will be done.

Forest S. Eisenbise.

or

Cherishing memories that are forever sacred;
Sustained by a faith that is stronger than death;
And comforted by the hope of a life that shall endless be,

We commit to the earth all that is mortal of this,
our friend.

As we have borne the image of the earthy,
So shall we bear the image of the heavenly.

Suitable poems, scriptures and prayers, arranged to harmonize with the following committal of Dr. Warmer, and impressively read before and after the committal verses

and the placing of flowers on the casket, will make a deep impression on all.

And now upon her (his) casket
We lay these flowers fair
In token of sweet memories
And hope beyond compare.

One for the faith she cherished,
Unfaltering and true,
Another for her faithfulness—
Well known by all of you.

And this, the choicest symbol,
We lay upon her heart,
In memory of her useful life,
Of ours a deathless part.

Loosed is the cord of silver,
Broken the golden bowl;
These flowers are faith immortal,
At home with God, the soul.

Dr. George A. Warmer

(For a child change faith to love, faithfulness to playfulness and useful to happy.)

Benediction

Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace. Num. 6: 24-26.

2. SCRIPTURES FOR CONSOLATION

For Funerals

General

Psa. 27: 1, 3, 5, 11; 139: 1, 2, 6-12; Matt. 5: 3, 4, 6-8; Rom. 8: 14, 16-18, 31-35, 37-39; 2 Cor. 1: 3, 4; Rev. 7: 14-17.

For Faithful Men and Women

Num. 23: 10; Prov. 31: 10-12, 25-31; Matt. 25: 34-36, 40; Heb. 12: 1, 2; 1 Cor. 2: 9-11; 1 Peter 1: 3-9; Rev. 21: 7; Rom. 8: 14-17, 28; Rev. 7: 9-17; 2 Tim. 4: 7, 8; 2 Tim. 1: 10.

For Children

1 Sam. 3: 10; 2 Sam. 12: 18-20, 22, 23; Job 1: 21; Isa. 40: 11; Mark 10: 15, 16.

For Youth

John 11: 21-28, 32-36; Eccles. 12: 1; 1 Sam. 20: 3; Isa. 38: 10; Isa. 65: 6; Jer. 15: 9.

For the Aged

Job. 5: 26; Psa. 92: 13, 14; Gen. 5: 24; Gen. 47: 9; 2 Sam. 3: 38; Psa. 116: 15; Acts 11: 24; Acts 13: 36.

3. GREAT HYMNS OF COMFORT

Abide With Me

Asleep in Jesus! Blessed Sleep

Come Unto Me When Shadows Darkly Gather

For All the Saints Who From Their Labors Rest

From Every Stormy Wind that Blows

Forever With the Lord

Hark, Hark, My Soul! Angelic Songs Are Swelling

How Firm a Foundation

Home of the Soul

Jerusalem the Golden
Jesus, Lover of My Soul
Jesus Savior, Pilot Me
Lead, Kindly Light
My Jesus, As Thou Wilt
Nearer, My God, to Thee
Our God, Our Help in Ages Past
O Love That Wilt Not Let Me Go
O Paradise! O Paradise! Who Doth Not Crave for
Rest?
One Sweetly Solemn Thought
Peace, Perfect Peace, in This Dark World of Sin
Rock of Ages
Safe in the Arms of Jesus
Saved by Grace
Shall We Gather at the River
Shall We Meet
Some Time We'll Understand
Still, Still With Thee
Sunset and Evening Star
Sun of My Soul
The Sands of Time Are Sinking
The Sweet By and By
What a Friend We Have in Jesus

4. POEMS OF CONSOLATION

Friends Beyond

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread—
They have but gone before.

The Father's house is mansioned fair,
Beyond my vision dim;
All souls are his, and here or there
Are living unto him.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.

Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath given to love to keep
Its own eternally.

—Frederick L. Hosmer.

Strong Son of God

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest death; and, lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou;
Our wills are ours, we know not how:
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.*

—Alfred Tennyson.

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The Eternal Goodness

Within the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.*

—John Greenleaf Whittier.

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God Knoweth Best

Precious thought, my Father knoweth,
In his love I rest;
For whate'er my Father doeth
Must be always best.
Well I know the heart that planneth
Nought but good for me;
Joy and sorrow interwoven—
Love in all I see.

Precious thought, my Father knoweth,
Careth for his child;
Bids me nestle closer to him
When the storm beats wild.
Tho' my earthly hopes are shattered,
And the teardrops fall,
Yet he is himself my solace,
Yea, my Friend, my all.

Oh, to trust him then more fully,
Just to simply move
In the conscious, calm enjoyment
Of the Father's love;
Knowing that life's chequered pathway
Leadeth to his rest,
Satisfied the way he taketh
Must be always best.

—Anonymous.

In My Father's House

(In my Father's house there are many rooms. John 14: 2)

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living, in another room.

Living, like the one who loves me,
Like my child with cheeks abloom,
Out of sight, at desk or schoolbook,
Busy, in another room.

Nearer than my son whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving, in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy,
Waiting in another room?*

—Robert Freeman.

* Used by special permission of the author.

Crossing the Bar

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark. †

—Alfred Tennyson.

So Live

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.*

—William Cullen Bryant.

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The Open Door

You, my son,
Have shown me God;
Your kiss upon my cheek
Has made me feel the gentle touch
Of him who leads us on.
The memory of your smile, when young,
Reveals his face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of his grace.
Hold, son, my hand,
Guide me along the path,
That, coming,
I may stumble not
Nor roam,
Nor fail to show the way
Which leads us—home.*

—Grace Coolidge.

(Mrs. Calvin Coolidge)

* Used by permission of the author.

Beyond the Horizon

When men go down to the sea in ships,
'Tis not to the sea they go;
Some isle or pole the mariners' goal,
And thither they sail through calm and gale,
When down to the sea they go.

When souls go down to the sea by ship,
And the dark ship's name is Death,
Why mourn and wail at the vanishing sail?
Though outward bound, God's world is round,
And only a ship is Death.

When I go down to the sea by ship,
And Death unfurls her sail,
Weep not for me, for there will be
A living host on another coast
To beckon and give "All Hail!"*

—Robert Freeman.

He Walks Ahead

He is not dead, this friend; not dead,
But, in the path we mortals tread,
Got some few trifling steps ahead,
And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead. †

—Robert Louis Stevenson.

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† Used by special permission of the publishers, Charles Scribner's Sons.

Thy Sea Is Great, Our Boats Are Small

O Maker of the Mighty Deep,
Whereon our vessels fare,
Above our life's adventure keep
Thy faithful watch and care.
In thee we trust, whate'er befall;
Thy sea is great, our boats are small.

We know not where the secret tides
Will help us or delay,
Nor where the lurking tempest hides,
Nor where the fogs are gray.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

When outward bound we boldly sail
And leave the friendly shore,
Let not our hearts of courage fail
Until the voyage is o'er.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

When homeward bound, we gladly turn,
Oh! bring us safely there,
Where harbor-lights of friendship burn
And peace is in the air.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

Beyond the circle of the sea,
When voyaging is past,
We seek our final port in thee;
Oh! bring us home at last.
In thee we trust, whate'er befall;
Thy sea is great, our boats are small.*
—Henry van Dyke.

V. THE LOVE FEAST OR COMMUNION

The love feast has always been one of the most sacred occasions among the Brethren. Once members traveled many miles by wagon, carriage, horseback or on foot to attend the "big feast." These rich social and spiritual feasts had much to do with the reputation of our people for brotherliness and generosity.

In our day, many churches hold their communion on Thursday or Friday night preceding Easter. This is an effective means of enriching the spiritual life of the members. These churches often have pre-Easter or Holy Week services, usually evangelistic in nature. A baptismal service on the night preceding the communion adds to the sacredness and spiritual benefits derived.

Many churches retain the fall communion. Others have two services each year, which is wise, especially where few attend the communions of neighboring churches.

Consecration or Self-examination Service

1. Hymn: Nearer, My God, to Thee or other great devotional hymn.
2. Invocation.
3. Scripture Reading: 1 Cor. 11: ¹⁷~~16~~-34 is most commonly used.

* By permission of Charles Scribner's Sons, publishers.

4. Short Sermon: The nature and length depend on: (a) whether a preparatory sermon has been recently given, (b) the spiritual condition of the church, and (c) the leading of the Spirit.

5. Hymn: Just as I Am, Have Thine Own Way, or other consecration hymn.

6. Prayers of confession, praise, and consecration. There should be liberty for all in this service.

7. Lord's Prayer in unison.

8. Hymn: Hover O'er Me, Holy Spirit, or other hymn.

The Service of Feet Washing

In introducing this sacrament the officiating minister may say:

We have now come to the time when we shall observe the first of the sacraments instituted by our Lord on the last night he spent with his disciples before the crucifixion. Brother will read John 13:1-17.

After the reading the minister may say:

The disciples had on several occasions expressed concern as to who should occupy the most important positions in the kingdom. These discussions showed a wrong conception of the church of Christ, and produced friction among the twelve. In those days it was the custom for the servant of a host to wash the feet of a guest. The dry, warm climate and the low sandals, on otherwise bare feet, made this both a refreshing and courteous deed.

Thus Christ took an ancient custom and made of it a sacrament to teach a vital truth. Jesus, their Lord and Master, assumed the role of a servant and stooped to wash the disciples' feet. One does not wonder that Peter objected; humanly speaking, it is to his credit that he did object. Yet his objection revealed a fundamental misconception of the nature of the kingdom. This led Jesus to say: "If I wash thee not, thou hast no part with me."

Peter's answer in verse nine shows a deep love for Christ. He loved his Lord though he could not always comprehend his words and deeds.

The great truth taught by this sacrament is well expressed in the following scriptures: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20: 28). But he that is greatest among you shall be your servant (Matt. 23: 11). Humble service, given in brotherly love, is the truth pictured and taught in this sacrament. Those who really catch this message will be willing to do the humblest deed in the noblest way, and the greatest of service with a contrite heart.

The arrangements for the physical effects for this service should be carefully planned.

The Lord's Supper

One of the following scriptures may be read if desired: John 13: 18-30 or 1 Cor. 11: 17-22. — *See next page*

Our brethren have affectionately called this supper the Love Feast or the Feast of Love. The Lord's Supper is to us a token of a blessed Christian fellowship in this life and a prophecy of that happy reunion "at the table of the Lord," in the future home of the redeemed.

The giving of thanks before and, in many places, after, the meal has been our practice.

Bread and Cup

It is customary to introduce the communion service with a Scripture reading concerning the suffering and atoning death of our Redeemer, in order to direct the thoughts of the communicants to the meaning of the sacrament; Mark 15, John 19 and Isa. 52: 13-53: 12 are favorites.

James L. Smith

Administering the Bread

After reading the Scripture the minister may say concerning the death of Christ:

In 2 Cor. 11: 23, 24 we read: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me." Let us stand and ask God for his blessing upon this bread, and so together consecrate it as an emblem of his body.

Then the minister breaks the bread and says, either by himself or with the congregation, "The bread which we break is the communion of the body of Christ." Then all eat at the same time.

Administering the Cup

When all have finished eating the bread, the minister will rise, and taking the cup and presenting it to the congregation may say:

"And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26: 27, 28).

Let us stand and present this cup to God for his blessing, consecrating it, even as Jesus did, to its commemorative use.

The minister prays, holding the cup while he prays. (If individual cups are used, each participant may hold his [her] cup.)

Following again the example of our Savior, and ministering to each other in his name, each one of us will ~~give this cup~~ ^{drink wine} to his brother or sister, saying as he does so. "This cup of blessing which we bless is the communion of the blood of Christ."

Or these words may be repeated reverently in concert. This is especially appropriate if individual cups are used. If the common cup is used, some hymn may be sung while it is being passed; such as, *Alas, and Did My Savior Bleed* or *When I Survey the Wondrous Cross*.

Closing the Service

When all have partaken of the cup, the audience may rise while someone leads in a prayer of consecration and thankfulness, as Jesus did according to John 17. After the prayer a hymn may be sung as Jesus and his disciples did (Mark 14: 26), after which the congregation may be dismissed with a benediction.

Conference Decision Regarding Attendance of Communion

(A. M. Minutes, 1923, pp. 7, 8)

We consider that two fundamental questions are raised with reference to fitness to participate in the love feast:

(a) The question of faith in the sacraments to be observed, and in the fundamental doctrines of which they are emblems.

(b) The question of loving obedience or willing attitude of heart to live up to these truths.

Scriptural Teachings on the Subject

1. In the order of services, as instituted by our Lord, he first washed his disciples' feet as an example of loving, humble service; then he ate with them a meal, which Paul calls the Lord's supper, in token of Christian fellowship and brotherhood; and, last of all, he instituted the communion of his body and blood.

2. Concerning the communion observance, the Scriptures may be summarized as follows;

(a) The basic truth, as taught by Jesus in John 6: 48-63, i. e., Jesus is the Bread of Life. Any one eating his flesh and drinking his blood has eternal life. The Word and the Spirit constitute the life, available to the believer.

(b) This basic truth Jesus enshrined in the sacrament of the communion: the loaf representing his body ("The Word made flesh"), and the cup symbolizing his blood ("poured out for the life of the world") (Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 14-23). Paul also understood the sacrament of the communion to symbolize participation in the death and life of Jesus Christ (1 Cor. 10: 14-17; 11: 23-26).

Worthy and Unworthy Participation

1. Some of the things which the Scriptures mention as disqualifying are as follows: Insincerity, hatred, faction, strife, jealousy, malice, railing, covetousness, reveling, fleshly lusts, adultery, wickedness, ungodliness, denying the Lord, etc.

2. The Scriptures teach that under such circumstances it is "impossible to eat the Lord's supper" and that those who are thus "guilty of the body and blood of the Lord," are not benefited, but rather made worse, and because of their guilt "eat and drink judgment unto themselves."

3. In order to participate in a worthy manner, the communicant must experience in his heart the identification with Christ, which these emblems signify, i. e.,

(a) An acknowledgement of unworthiness in ourselves.

(b) Living faith in Jesus Christ, as our all-sufficient Savior.

(c) Loving, loyal obedience to him as our Lord.

4. This would require, in the participant, a process of self-examination and a renewal of vows of consecration to his Lord.

The Duty of the Church

1. The church should provide for such preparation of heart:

(a) By a carefully-prepared and appropriate sermon, and

(b) By an opportunity for private conferences, for all who may desire.

2. If anything is known to exist that would disqualify any member or members from communing in the true spirit, the matter should be adjusted beforehand, with a view of preparing such persons for the service.

3. In case matters cannot be adjusted, prior to the service, and in case any are scripturally disqualified, the church would be justified in debarring such persons from the communion until adjustments may be made.

VI. RECEIVING MEMBERS

Fortunate is the church that is constantly receiving new members. New members should feel that they are to be a part of a friendly, happy fellowship of sincere followers of Christ. It is wise for the minister to have a personal interview with each applicant. The minister is the shepherd of souls and is anxious to learn of the spiritual condition of all who seek membership in the congregation. He will tactfully discover the applicant's sincerity, his knowledge of, and faith in the Gospel; his desire to forsake sin and to be obedient to the Word of God, as understood and interpreted by the Church of the Brethren. He will give such instruction as seems necessary.

Ministers may receive help by turning to chapter II and reading the part entitled Instructing for Church Membership. The following literature will be of great benefit, whether the members are to be received by baptism, rebaptism or without baptism: The Teaching of

the Symbols, and Ideals of the Church of the Brethren, by D. W. Kurtz; The Meaning of Church Membership, by Rufus D. Bowman; and a syllabus, Preparing for Church Membership, by Jesse D. Reber. These may be ordered from the Brethren Publishing House, Elgin, Ill.

1. By Baptism

It is usual at the time of baptism to have each candidate make public confession of his faith, and to have it witnessed by the congregation.

Part of the 18th chapter of Matthew is usually read. The applicant is asked if he will promise to follow the rule of the Master, in case of difference between himself and other members.

Then he is asked if he will agree to live according to the rules of the church and help in her deliberations, organization and administration.

Three questions are asked of each applicant, either while kneeling in the water or before entering. If several are to be baptized it is effective to ask each applicant to assent to each question, while they are seated or standing in a group. The questions should be worded so that the youngest may understand. According to the Conference of 1848 the questions are:

a. Dost thou believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel?

b. Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world?

c. Dost thou covenant with God in Christ Jesus, to be faithful until death?

Or the questions may be phrased as follows:

— a. Do you believe that Jesus is God's Son and do you receive him and trust him as your Savior?

b. Do you turn away from all sin and will you endeavor by God's grace to live according to the example and teachings of Jesus?

c. Will you be loyal to the church, upholding her by your prayers and your presence, your substance and your service?

Then the minister shall say:

Upon this thy confession of faith which thou hast made before God and these witnesses, thou shalt, for the remission of thy sins, be baptized into the name of the Father, and of the Son, and of the Holy Spirit.

After the third immersion the minister lays his hands on the applicant's head and prays (a) for the forgiveness of sins, and (b) for the gift of the Holy Spirit (Acts 2: 38; 8: 17; Matt. 28: 18, 19; Acts 19: 5, 6).

Then the minister may grip the hand of the applicant with a warm, "God bless you," and assist him from the pool.

It is well to instruct an applicant as to just what to do while in the water. He should be as relaxed as possible, putting complete trust in the administrator. The applicant should kneel, sitting on his heels. With one hand holding the nostrils, the minister gently presses the applicant's body forward until it is completely immersed, saying, "I baptize thee into the name of the Father," etc. Quiet music between the immersions is effective.

2. By Rebaptism

Members of other denominations who have not been baptized by trine-immersion may be received into full membership by rebaptism. Ministers should appreciate the Christian experience of these people. They may need special instruction concerning the distinctive doctrines and policies of the Church of the Brethren.

3. On Former Baptism

The following is the decision of the 1915 Annual Conference concerning Receiving Members Without Rebaptism:

Persons that are satisfied with their baptism, having been performed in the scriptural manner, viz., trine immersion unto remission of sins, and desire to unite with the church, after giving evidence that their faith and repentance are genuine, and after a confession of faith in the Scripture as understood and practiced by the church, may be received by the laying on of hands, if this has not been done, and the hand of fellowship, and kiss of love.

4. By Letter

Members of the Church of the Brethren, presenting letters of membership may be received formally thus: The minister shall say: "The following present letters of membership. They will rise as their names are called. (The minister reads their names.) Dear brethren (sisters), you have already made public confession of your faith in Christ, and have been recommended to the fostering care and fellowship of this church. By presenting your letters, do you again renew your vows of faithfulness to Christ and his gospel as interpreted by the Church of the Brethren, desiring in all things to walk worthily of your high calling in Christ Jesus?"

After their response, "We do," the minister asks the members of his church to rise, and says: "We, the officers and members of this church, cordially welcome you to fellowship with us in Christ, and to share with us in the work of his church at this place."

Members are often received simply by the reading of their letters and a statement of welcome.

CHAPTER FOUR

ETHICAL CODE, POLICY AND PLACEMENT, MINISTERIAL AND MISSIONARY RELIEF, AND DIRECTION AND CONTROL OF EVANGELIST

I. AN ETHICAL CODE FOR MINISTERS AND CONGREGATIONS

(As approved by the General Ministerial Board)

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.

2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.

3. The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.

4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.

5. There should be clear and just contracts between a church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.

6. The church should recognize that a minister is entitled to an adequate remuneration but the service of a minister should never be limited by financial consideration.

7. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" nor take sides with factions in his church. A church should protect its minister from "factions" and "cliques."

8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal, or commercial propaganda.

9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.

10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.

11. The minister should be frank, courteous, and co-operative with the ministers of his own and other churches. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.

12. The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handy man" of the congregation.

13. Pastoral calls should not be hastily extended by churches nor hastily accepted by ministers. The voice of the church should be taken by ballot and no call should be extended unless it is supported by three fourths of the membership. Christian courtesy requires that the minority move to make a call unanimous and to support the minister "heart and hand."

14. A minister should not seek nor consider a call from another church whose pastor has not yet resigned.

15. Electioneering or campaigning either for or against

a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly criticism of the church by the minister or of the minister by the church is unethical.

16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.

17. When starting on a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon as possible. He should be slow in setting up new machinery and in upsetting established customs.

18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering tasks for them to undertake.

19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

20. The minister should give due attention to politeness, neatness, and the refinements of life without being mechanical, exclusive or coldly formal.

21. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. It is unethical for churches to constantly laud the good qualities of former ministers.

22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.

23. The minister should consider that "work well done" and duty faithfully discharged is in itself "partial recompense for labor."

24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto salvation."

II. MINISTERIAL PLACEMENT AND POLICY

(Adopted by Conference, 1936)

A. General Recommendations

1. Ministerial Tenure. We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony.

2. The Pastoral Term. We recommend that the pastoral term be of indefinite duration and that the right to terminate a pastorate by resignation be conceded to the ministry. There should be reasonable notice of a desire to terminate a pastorate either by the minister or the congregation. We suggest an advance notice of six months unless a shorter time is mutually agreeable.

3. Ministerial Placement and Transfer. The official agency of the church for the placement and transfer of pastors shall be the General Ministerial Board acting in co-operation with the District Ministerial Boards and the Pastoral Board of the local church.

4. Extending a Pastoral Call. We recommend that the local church create a Pastoral Board representative of the working forces of the congregation, or designate an existing board similarly constituted, which shall be the official medium through which the congregation investigates and negotiates with ministers nominated or recom-

mended for pastoral services in the local church. When such boards have agreed upon a minister for the pastorate and the terms of his employment have been determined, they should report the same to the church council in some such form as the following: "We, the Pastoral Board of the congregation, having investigated thoroughly the qualifications of Brother and having reached a satisfactory agreement recommend that he be called to the pastorate of this church, his services to begin on, 19....

"Signed

"Clerk of the Pastoral Board."

Church councils for the consideration of such reports should be publicly announced at least ten days in advance and should be called for the purpose of accepting or rejecting the report of the Pastoral Board. Voting in such councils should be by ballot and it should require at least three fourths of the votes cast to adopt the report. The adoption of such reports constitutes a pastoral call.

5. Terminating a Pastorate. The minister may for sufficient reason and of his own initiative terminate his pastorate by resignation. The Pastoral Board of the congregation, or the board designated to represent the church in such matters, may for sufficient cause suggest to the pastor the advisability of a pastoral change. In such cases the pastor should have reasonable opportunity for consultation with the District and General Ministerial Boards and of proceeding to resign with the advice and counsel of these boards. If the pastor does not see fit to resign then the Pastoral Board or the corresponding board should have the authority, if they feel that the best interests of the work demand it, to call for a vote of the congregation on the question of retaining the present pastor. Councils for considering this question should be called in the same manner as councils for extending a pastoral call and the vote should be taken by ballot and

require a three-fourths majority of the votes cast to retain the pastor.

6. The Elder-Pastor Relationship. The elder of the congregation should be considered its official head and should preside at all church councils, especially when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the executive head of the church, the active leader in its program and activities, its spiritual counselor and "shepherd of the flock." Where conditions seem to demand it the church may elect the pastor as elder, but in such cases a member of the District Ministerial Board should preside in all council meetings when the pastoral relationship is under consideration.

7. The Pastoral Year. We recommend that the pastoral year begin September 1.

B. Procedure in Vacancies and Appointments

1. Pastoral Nominations. Congregations desiring to call a pastor or change pastors, and ministers desiring to enter pastoral service, transfer to a different field, or consider a call which has been received from a new field, should notify the General Ministerial Board, Elgin, Illinois, and the District Ministerial Board concerned. Upon receipt of such notices the General Board should be prepared to submit nominations as promptly as is consistent with a careful analysis of the needs of the church and the qualifications of available candidates. One or more nominations should be submitted at a time and this procedure continued until a minister acceptable to both the district and local boards has been discovered. It shall be understood that the Pastoral Board of the local church has the right, provided it shall first confer with the District and General Ministerial Boards, to submit as a nomination the

name of any particular minister in whom the congregation is especially interested.

2. Adjustment of Pastoral Difficulties. The General Ministerial Board with the concurrence of the District Ministerial Board may make, or cause to be made, investigations of congregations or pastors when conditions warrant such investigations. A congregation, or a minority of the congregation, or the pastor, or the District Ministerial Board, may call upon the General Board for such service where the welfare of a congregation is jeopardized by division and discord. In all such cases when the work of the General Ministerial Board is not satisfactory to the local church the case is automatically appealed to the elders of the district. This body may refer the case to the Standing Committee, if in its judgment the situation demands such procedure.

The ideals embodied in our Code of Ethics for Ministers and Congregations should be respected at all times.

C. Duties of Ministerial Boards

Local Pastoral Boards. We recommend that the Pastoral Board of the local church, or such board as may be designated to serve in this capacity, be composed of representatives of the working forces of the congregation. At least the following groups should be represented: the board of deacons, the Sunday school, the board of trustees, the finance committee, the men's organization, the women's organization, the young people's department and such other groups as the church may consider advisable. This board may create a smaller executive committee which shall be directly responsible to the board itself. It shall be understood that the Pastoral Board as a whole is responsible to the congregation and that pastoral calls and transfers are subject to the action of the church council.

1. Duties of the Local Pastoral Board

a. To represent the local church in the matter of pastoral relationships. It shall receive nominations for pastoral service, investigate candidates, carry on negotiations with nominees, consider pastoral changes, receive resignations, agree upon terms of service and make recommendations to the church council.

b. To represent the church in supplying the pulpit when necessary and in securing evangelists, lecturers, special instructors and such other service as has to do with the pulpit service of the congregation.

c. To serve as an advisory board to the pastor.

d. To arrange for proper reception and installation of new pastors.

e. To educate the congregation in the ethics of pastoral relationship and to maintain the ideals set forth in our code of ethics for congregations and ministers.

2. Duties of District Ministerial Boards

a. To co-operate with the Pastoral Board of the local church and the General Ministerial Board in the matter of pastoral calls and transfers.

b. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their lifework in order that the church may have an adequate ministerial supply.

c. To license and install candidates into the ministry with the approval of the local congregation.

d. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the district and the local congregation.

e. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.

f. To co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance

of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.

g. To keep in touch with the churches of the district in encouraging evangelism and support of the program of the general brotherhood.

h. To investigate and pass upon applications for ministerial relief from their respective districts.

i. To co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.

j. To co-operate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

k. To analyze the annual reports and submit to the ministers, pastors and boards of the district data with reference to the trend, problems and progress of the congregations of the district.

3. Duties of the General Ministerial Board

a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.

b. To maintain an office and general secretary at Elgin through which the general work of the board shall be done.

c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.

d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.

e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other district boards in their work.

f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

g. To pass upon applications for ministerial relief in co-operation with the General Mission Board.

h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

i. To co-operate with the General Mission Board in the administration of the home mission program.

j. To co-operate with the Board of Christian Education in all problems relating to the local church which are common to these boards.

k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

III. DIRECTION AND CONTROL OF EVANGELISTS

(Adopted by Conference, 1921)

1. In the first place we recommend that less exclusive reliance be placed upon the special revival for bringing people into the church and that greater dependence be placed: (1) Upon the religious training of our children in the home; (2) Upon the organization of religious education; (3) Upon personal and pastoral evangelism, and (4) Upon the wiser and fuller organization of the entire membership of the church for bringing men to Christ.

2. We urge a high standard of character and ability for evangelists—reality of Christian experience, in consecra-

tion, evangelical faith, love for souls, and unquestioned faithfulness to the church and her principles.

3. Each District Ministerial Board shall prepare a list of available men of such qualifications and furnish information and advice to local churches, seeking the services of an evangelist.

4. Local churches should exercise proper care and wisdom in choosing and co-operating with evangelists.

Let the official board or special committee either select from the list approved and furnished by the District Ministerial Board, or submit their own choice to the Ministerial Board for approval. This choice should then be submitted to the voice of the church.

Upon the arrival of the evangelist, there should be a meeting of the official board of the church with the evangelist to arrange for the fullest co-operation of the entire church and to pray together for the success of the meetings.

The elder in charge, or the pastor, in consultation with the elder, shall have charge of instruction of applicants for church membership.

5. In case of misconduct or irregularity, on the part of the evangelist, the pastor, elder and official board should labor with him to rectify such mistake and to insure the success of the meetings.

If the matter be of sufficient gravity, the case should be reported by them to their District Ministerial Board.

Should the Ministerial Board fail to reach an adjustment, the case shall be referred by them in writing to the elders of the District in which the evangelist lives.

If necessary, the elders of the District may refer the case to Standing Committee of General Conference.

6. By the adoption of this report any former decisions in conflict with the provisions here made are repealed.

IV. PENSIONS, MINISTERIAL AND MISSIONARY RELIEF

(Adopted by Conference, 1904)

This fund shall be used for the support of aged and infirm missionaries and ministers in good standing in the Church of the Brethren, who may be left without other means of support. It shall be under the management of the General Mission Board of said church.

The fund shall be composed of twenty per cent of the Gish Fund, twenty per cent of the earnings of the Brethren Publishing House, annually set apart for mission work, cash donations, income from endowments either by direct bequest, gift or on the annuity plan, and by money received from those who enjoy a full support from the fund.

No one shall receive aid from this fund who is able to support himself, or who has sufficient income to keep him in a comfortable home and afford him the necessities of life, or who has sons or daughters who are able and willing to give the aid sought.

No one shall receive full support from the fund unless all money or property that he may have be turned over to the committee to be invested and the interest used for the aid of the beneficiaries of this fund. If the beneficiary is in possession of a home he shall deed it to the committee for endowment, retaining the use of same for himself and widow, if he leave one, during their life time.

In order to receive aid from the fund, application must be made to the congregation in which the one desiring aid has his membership. The applicant must have served the church faithfully as a missionary or minister and must be in good standing in the church when the application is made.

It shall be the duty of the congregation carefully to investigate the needs of the applicant, his means of support and property owned by him, and if the applicant comes within, and complies with, the rules governing the

fund, a formal application may be made, signed by the elder in charge of the church and by at least one minister or deacon. This shall be made on printed blanks to be furnished by the secretary of the committee. No application for aid will be considered unless made on blanks supplied for that purpose.

Upon the death of the beneficiary the aid shall cease unless he leaves a widow, who shall receive such aid from the fund as the church in which she lives may consider her entitled to. Widows of missionaries and ministers may receive aid from the fund under the rules provided for their husbands.

The committee shall not incur any indebtedness on account of the fund, and may grant aid only when there is money on hand to pay the required amount.

In 1927 Conference said: Let a sufficient fund be provided by those in charge of all such funds for pensioning disabled, superannuated ministers and dependent widows and orphans of ministers.

All applications from said fund for ministers and their dependents shall bear the endorsement of the District Ministerial Board of the district in which such beneficiaries reside and the approval of the General Ministerial Board.

All former rulings in conflict with present decisions are hereby repealed.

The Conference of 1938 enacted the following:

1. In response to the query from Eastern Maryland for 1934, we decide that the use of unoccupied college plants as a home for retired ministers and missionaries does not seem practical at this time.

2. We recommend that the Conference authorize the General Boards to develop a plan whereby small, but substantial residences may be provided as homes for retired ministers and missionaries and that the General

Mission Board be the receiving agency for gifts and property for this purpose. It is to be understood that plans shall be submitted to the Conference for approval before any major development is undertaken.

3. We report progress in regard to a plan of Ministerial Retirement.

General Mission Board,
General Ministerial Board,
General Education Board.

Answer of Conference: Report accepted and committee continued.

CHAPTER FIVE

HELPS FOR PASTORS

I. CALLS TO WORSHIP

They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint (Isa. 40: 31).

* * * *

Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits (Psa. 103: 1, 2).

* * * *

All the ends of the earth shall remember and turn
unto Jehovah;
And all the kindreds of the nations shall worship
before thee.
For the kingdom is Jehovah's;
And he is the ruler over the nations (Psa. 22:
27, 28).

* * * *

Behold, I bring you good tidings of great joy
which shall be to all the people; for there is born
to you this day in the city of David a Savior, who
is Christ the Lord (Luke 2: 10b, 11).

* * * *

O come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,

And we are the people of his pasture, and the sheep of his hand (Psa. 95: 6, 7).

* * * *

Let the words of my mouth and the meditation of my heart

Be acceptable in thy sight,

O Jehovah, my rock, and my redeemer (Psa. 19: 14).

* * * *

Seek Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isa. 55: 6, 7).

* * * *

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matt. 11: 28-30).

* * * *

Serve Jehovah with gladness:

Come before his presence with singing.

Enter into his gates with thanksgiving,

And into his courts with praise:

For Jehovah is good; his loving-kindness endureth for ever,

And his faithfulness unto all generations (Psa. 100: 2, 4, 5).

I was glad when they said unto me,
Let us go unto the house of Jehovah (Psa. 122: 1).

* * * *

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth (Psa. 121: 1, 2).

* * * *

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever.
Oh that men would praise Jehovah for his loving-
kindness,
And for his wonderful works to the children of
men (Psa. 107: 1, 8).

* * * *

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully (Psa. 24: 3, 4).

* * * *

Behold, I stand at the door and knock: if any man
hear my voice and open the door, I will come in
to him, and will sup with him, and he with me (Rev.
3: 20).

* * * *

Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry and will save them
(Psa. 145: 18, 19).

Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
For great is Jehovah, and greatly to be praised:
He is to be feared above all gods (Psa. 96: 1, 2, 4).

* * * *

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth (John 4: 23, 24).

* * * *

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night (Psa. 92: 1, 2).

* * * *

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you (John 20: 19).

* * * *

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory (Psa. 24: 9, 10).

Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth (Psa. 67: 3, 4).

* * * *

Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven (Matt. 18: 3b).

* * * *

Wherewith shall I come before Jehovah, and bow myself before the high God? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God (Mic. 6: 6a, 8)?

II. OFFERTORY SENTENCES

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase
(Prov. 3: 9).

* * * *

The earth is Jehovah's, and the fullness thereof;
The world, and they that dwell therein (Psa. 24: 1).

* * * *

What doth it profit a man, to gain the whole world, and forfeit his life (Mark 8: 36)?

* * * *

Upon the first day of the week let each one of you lay by him in store, as he may prosper (1 Cor. 16: 2).

Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee (Deut. 16: 17).

* * * *

Freely ye received, freely give. Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive (Matt. 10: 8b; Acts 20: 35b).

* * * *

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver (2 Cor. 9: 7).

* * * *

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. With what measure ye mete it shall be measured unto you (2 Cor. 9: 6; Mark 4: 24b).

* * * *

Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits (Psa. 103: 1, 2).

* * * *

What shall I render unto Jehovah
For all his benefits toward me?
I will pay my vows unto Jehovah,
Yea, in the presence of all his people (Psa. 116: 12, 14).

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things he possesseth. Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you (Luke 12: 15; Matt. 6: 33).

* * * *

There is that maketh himself rich, yet hath nothing:

There is that maketh himself poor, yet hath great wealth.

There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet,
But it tendeth only to want (Prov. 13: 7; 11: 24).

* * * *

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also (Matt. 6: 19-21).

* * * *

For if the readiness is there, it is acceptable according as a man hath, not according as he hath not (2 Cor. 8: 12).

* * * *

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich (2 Cor. 8: 9).

Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me (Matt. 25: 40b).

* * * *

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven (Matt. 5: 16).

* * * *

So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith (Gal. 6: 10).

* * * *

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God (2 Cor. 9: 12).

III. ORDERS OF WORSHIP

MORNING SERVICE

First Form

Prelude

Opening Hymn (may be a processional)

Call to Worship (see pages 140-144)

Invocation

The Lord's Prayer (in unison)

Anthem or Hymn
Responsive Reading
Gloria Patri
Scripture Lesson
Children's Sermon (if desired)
Hymn
Pastoral Prayer
Greetings and Notices
Offertory Service
Offertory Sentence (see pages 144-147)
 Gathering of the Offering
 Offertory Anthem, Vocal Solo, Piano or Organ
 Selection
 Presentation of the Offering
 Doxology (congregation will rise with minister)
 Offertory Prayer
 Hymn, Response by Choir, or Piano Meditation
Sermon
Prayer
Hymn
Benediction (the minister's own or see pages 152-154)
Choral Amen and Silent Prayer
Postlude (may be a recessional)

Second Form

Prelude
Greetings and Notices
Call to Worship
Invocation (followed by the Lord's Prayer in unison)
Hymn
Responsive Reading
Gloria Patri or Other Response
Scripture Lesson
Special Music
Pastoral Prayer
Offertory Service

Offertory Sentences
Anthem, Vocal Solo or Instrumental Meditation
Offertory Prayer
Hymn
Sermon
Prayer and Benediction
Postlude

Third Form

Doxology
Invocation
Hymn
Scripture Lesson
Special Music
Prayer
Announcements
Offering
Hymn
Sermon
Hymn
Prayer and Benediction

EVENING SERVICE**First Form**

Hymn
Invocation and the Lord's Prayer
Hymn
Scripture Lesson
Prayer
Offertory
Hymn
Sermon
Hymn
Benediction
Postlude

Second Form

Prelude

Choral Selection or Hymn

Call to Worship

Invocation

The Lord's Prayer (in unison)

Scripture Lesson

Hymn

Prayer

Offertory

Hymn

Sermon or Address

Moments of Silence

Hymn

Benediction

Postlude

IV. THE CHRISTIAN YEAR

The systematic planning of a church year by an increasing number of churches is a hopeful sign. The Church Calendar issued in recent years by the Elgin Staff has brought a good response, and is an evidence that many of our ministers emphasize great Christian truths on certain days. Such a procedure gives unity and strength. It is a splendid way to avoid ruts, and helps to make certain that worthy themes receive a just hearing.

It is a source of encouragement and inspiration to any minister to know that on a certain Sunday the great majority of the ministers of the church are preaching on The World-Wide Mission of the Church, for example.

It would be even more significant if all denominations used the same theme on the same Sunday. Easter Sunday is perhaps the mountaintop experience in the church, both from the standpoint of attendance and spiritual achievement. One reason is that it is observed by all churches on the same day. A great theme and a great occasion have much to do with making great sermons, great music, and helpful worship. Other days should be lifted out of the routine and commonplace into which they have fallen.

The Christian year lifts the burden of what to preach. The man and the occasion make the sermon. Lincoln and Gettysburg made the Gettysburg address.

The free churches, such as our own, will not likely choose to go as far as the liturgical churches. Such words in the Christian year as Epiphany, Whitsuntide and Kingdomtide seem foreign to our thinking. Though they have much more meaning than many realize, yet there are dangers of formalism in that direction. However, pastors who have no plans for certain periods are in danger of a formalism that centers in their own hobbies and weaknesses. The Christian message is varied and rich in content and spirit. No mind can hope to encompass it. The collective Christian mind can come much nearer the mind of Christ.

Some Outstanding Christian Festivals

Bible Sunday—The first or second Sunday of December.

Christmas Sunday—the Sunday nearest Christmas. For liturgical churches, it is the Sunday following Christmas day.

Race Relations Day—the Sunday nearest February 12 (Lincoln's birthday).

Brotherhood Day—the Sunday nearest February 22 (Washington's birthday).

World Day of Prayer—the first Friday in Lent.

Day of Prayer for Students—the third Sunday in February.

Stewardship Day—the fourth or some other Sunday in Lent.

Easter Sunday—the first Sunday after the first full moon after March 21.

Rural Life Sunday—the fifth Sunday after Easter.

Festival of Christian Home—the second Sunday in May.
(instead of Mother's Day)

Pentecost—fifty days after Easter.

Children's Day—the second Sunday in June.

Nature Sunday—the last Sunday in June.

Labor Sunday—the Sunday before Labor Day.

World Temperance Day—the Sunday nearest the first day of November.

World Peace Sunday—the Sunday before Armistice Day, November 11.

Thanksgiving Sunday—the Sunday before Thanksgiving Day.

The Church of the Brethren has her own special days, such as: Conference Sunday, achievement offering day, education day, and Bethany Seminary day.

V. BENEDICTIONS

The grace of the Lord Jesus Christ be with your spirit. Amen (Phil. 4: 23).

* * * *

Jehovah bless thee, and keep thee:

Jehovah make his face to shine upon thee, and
be gracious unto thee:

Jehovah lift up his countenance upon thee, and
give thee peace. Amen (Num. 6: 24-26).

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen (2 Cor. 13: 14).

* * * *

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen (Eph. 3: 20, 21).

* * * *

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen (Jude 24, 25).

* * * *

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen (Heb. 13: 20, 21).

* * * *

Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen (1 Tim. 1: 17).

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit. Amen (Rom. 15: 13).

* * * *

And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Amen (Phil. 4: 7).

* * * *

Jehovah watch between me and thee, when we are absent one from another (Gen. 31: 49).

HISTORICAL STATEMENT

1. Early High Lights

- 1679. Birth of Alexander Mack at Schriesheim, Germany.
- 1708. Founding of church by Alexander Mack and seven others at Schwarzenau, Germany.
- 1715-20. Intense persecution.
- 1719. Peter Becker at head of twenty families arrived at Philadelphia, Pa.
- 1723. First love feast in America held on Christmas Eve.
- 1724. First organized mission work in America.
- 1729. Alexander Mack and party arrived in Philadelphia Sept. 15.
- 1735. Death of Alexander Mack, on Feb. 19.
- 1738. First Sunday school in America and probably in the world was held by Brethren at Germantown.
- 1732. First Annual Conference at the home of Eld. Martin Urner.
- 1748. Alexander Mack, Jr. and Christopher Sower, Jr. called to the eldership.
- 1758. Death of Christopher Sower, Sr. on Sept. 25.
- 1770. First Brethren meetinghouse in America built near Germantown, Pa.

2. Brethren Literature

a. General Literature

1713. Alexander Mack at Schwarzenau published A Plain View of Rites and Ordinances of the House of God and Answers to Gruber's Thirty-Nine Questions.
1739. Christopher Sower, Sr., published the first German Almanac and the first German newspaper of America. By 1751 its circulation had reached 4,000.
- 1739-1758. Over 200 works came from the press of Christopher Sower, Sr.
1743. Christopher Sower, Sr., published the first Bible in a European tongue to be printed in America.
1763. The second edition of the Sower Bible and America's first religious paper, Geistliche Magazin, were published by Christopher Sower, Jr.
1776. Third edition of the Sower Bible.
1791. First hymnbook by the Germans published in English by Christopher Sower, Jr.
1851. On April 1 the first number of The Gospel Visitor (monthly) printed at Poland, Ohio, by Henry Kurtz.
- 1864 or 1865. The Christian Family Companion, a weekly, was published by H. R. Holsinger.
1870. The Pilgrim, a weekly by H. B. and J. B. Brumbaugh, made its appearance.
1873. James Quinter purchased Henry Kurtz' interest in the Gospel Visitor and H. R. Holsinger's interest in the Christian Family Companion. He united the two in The Primitive Christian.
1876. The Brethren at Work began at Lanark, Ill., with J. H. Moore, J. T. Myers, and M. M. Eshelman as editors.
1883. The Gospel Messenger began its long and honorable history by the union of the Brethren at Work and Primitive Christian.
1897. Brethren Publishing Company became the property of the Church of the Brethren under the name of Brethren Publishing House.

b. Sunday-school Literature.

1870. The Pious Youth, a sixteen page weekly, was published by H. R. Holsinger.
1876. The Young Disciple was published. It was followed by Our Boys and Girls.
1878. Children at Work and Youths' Advance were two juvenile papers edited by J. H. Moore of Lanark, Ill. Children at Work was changed to Our Children in 1932.
1879. Children at Work was combined with Our Sunday School which had first been published by S. Z. Sharp at Ashland, Ohio.
1898. The Inglenook which began as the Pilot was published until 1913. Howard Miller became editor when the name was changed in 1900.
1905. Marks the beginning of Our Young People and Our Boys and Girls.
1879. The Brethren's Quarterly began with S. Z. Sharp as editor. Since 1885 it has been published continuously
1891. The Brethren Juvenile Quarterly published.
- 1902-06. Brethren Primary Teachers' Quarterly published.
1907. The Brethren Teachers' Monthly first published.
1916. Primary and Junior Quarterlies first published.
1917. The Home Department Quarterly first appeared.
1918. The Intermediate Quarterly first published.

3. Education Development

1851. With the renaissance of the publishing interests of the church, the soil began to be prepared for an educational institution. Henry Kurtz and James Quinter, editors of the Gospel Visitor, favored a school.
1861. April 1, Kishacoquillas Seminary, 12 miles southeast of Huntingdon, Pa., was opened by S. Z. Sharp.

- 1861. October 14. Another school was opened by James Quinter, at New Vienna, Ohio.
- 1870. Northern Indiana was the first District to decide to establish a first-class college. A school was opened at Bourbon in the fall.
- 1876. Juniata College was founded.
- 1879. Mount Morris College was purchased by Brethren. It was combined with Manchester and McPherson Colleges in 1932.
- 1880. Bridgewater College had its beginning in the Spring Creek Normal.
- 1887. McPherson College had its beginning at the Annual Meeting which convened at Ottawa, Kans.
- 1890. Daleville began as a select school. It is now a part of the Bridgewater-Daleville system.
- 1891. La Verne College, formerly called Lordsburg, opened its doors.
- 1895. Manchester College was purchased from the United Brethren.
- 1899. Blue Ridge College, first known as Maryland Collegiate Institute, was started by the Eastern District of Maryland.
- 1900. Elizabethtown College began.
- 1905. Bethany Biblical Seminary, formerly known as Bethany Bible School, was founded in Chicago.

4. Growth of Interest in Foreign Missions

- 1875. November 12, Northern Illinois voted to send Christian Hope to Denmark. Hope and family sailed for Denmark January, 1876.
- 1880. Annual Conference appointed a Domestic and Foreign Mission Board.
- 1885. First Missionary Convocation was held at Annual Conference.
- 1894. The India Mission began. W. B. Stover and wife and Bertha Ryan were the first missionaries.

- 1908. Conference adopted General Mission Board of the Church of the Brethren and dropped General Missionary and Tract Committee.
- 1908. China became our mission field with F. H. Crum-packer and wife, Geo. H. Hilton and wife, and Emma Horning, the first missionaries.
- 1908. Bicentennial Conference at Des Moines, Iowa, adopted Church of the Brethren as the official name for the church.
- 1890-1919. Annual Conference offerings grew from \$224.30 to \$150,000.
- 1918-1922. Armenian and Syrian Relief funds amounted to \$270,184.77.
- 1919. The Becker Bicentennial Conference saw thirty-two missionaries appointed, more than twice as many as in the previous year.
- 1922. H. Stover Kulp and A. D. Helser sent as missionaries to Africa.
- 1937. The church began a significant war relief program in China and Spain.
- 1937. Dec. 3, three China missionaries were lost: Alva Harsh and wife and Minneva Neher.

5. General Conditions

Following the Thirty Years' War or in 1649 the Felbinger New Testament was printed in Amsterdam. This was a small cheap German Testament, which could be owned by the common people. Many of these Testaments were purchased. The New Testament in the hands of the common people produced the pietistic movement in Germany. This large response led to a great reform movement. The Church of the Brethren was one result of that spiritual awakening. The leader was Alexander Mack, educated at Halle University under Franke. He came from the middle class and had considerable wealth, but gave it for needy, persecuted pietists.

The church was born out of Bible study and prayer. "They went to the source of authority and established apostolic Christianity, in contrast to worldly, formal state churches from which they were driven. They made no human creed. They felt they were not wise enough to make a creed. They adopted the New Testament as their 'rule of faith and practice.'"—D. W. Kurtz.

The church has been known by different names. In 1836 Conference decided on "Fraternity of German Baptist" as the official title. The late J. H. Moore said in the Gospel Messenger, May 12, 1891, "Any one who will take the time to examine our legal documents will be amazed at the confusion existing among deeds, endowment notes, bequests, incorporation papers, etc, etc. They will find 'German Baptist,' 'German Baptist Brethren,' 'Brethren,' 'Brethren or Dunkards,' 'Brethren or Tunkers,' 'Dunkards,' 'Tunkers,' 'Dunkard Brethren,' and 'Tunker Brethren.'" Official documents of national organizations at this period reveal that "The German Baptist Brethren Church" was the name most often used. To the general public the church has often been known by the nickname Dunkard, derived from a German word meaning to dip, which is somewhat expressive of the manner of baptism. Brethren seems to have always been the favorite among the members. At the Annual Conference of 1908, Church of the Brethren became the official name. The Brethren took their clue from Matthew 23: 8 which reads: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren."

The Brethren found in the New Testament certain ideals which they considered basic to the Christian life. The church has always been known for faithful adherence to the great principles of peace, temperance, purity, honesty, brotherhood, and the simple life.

6. Brethren Histories

- A History of the BrethrenM. G. Brumbaugh
 History of the German Baptist Brethren Church
G. M. Falkenstein
 History of the Tunkers and the Brethren Church
H. R. Holsinger
 History and Doctrine of the Church of the Brethren ...
Otho Winger
 Two Centuries of the Church of the Brethren
 Literary Activity of the Brethren in the 18th Century..
John S. Flory

The Church Library at Elgin contains the following:

- History of the Brethren in KansasE. L. Craik
 A History of the Brethren in VirginiaD. H. Zigler
 A History of the Brethren in Texas and Oklahoma
J. H. Morris
 A History of the Church of the Brethren in Northeastern
 OhioT. S. Moherman, Editor
 History of the Brethren in Western Pennsylvania
Jerome E. Blough
 History of the Brethren in the Middle District of Penn-
 sylvania, James A. Sell, George S. Myers, Wm. S. Ritchey
 History of the Brethren in Eastern Pennsylvania
S. R. Zug, Chairman of Committee
 History of the Church of the Brethren in Indiana
Otho Winger
 A History of the Church of the Brethren in Southern ..
 IowaWillis P. Rodabaugh, A. H. Hoover
 History of the Church of the Brethren of Southern Dis-
 trict of OhioHistorical Committee
 (John Calvin Bright, L. A. Bookwalter, Jesse O.
 Garst, D. M. Garver, I. J. Rosenberger)
 History of the Church of the Brethren in Maryland
J. M. Henry
 The Settlement of the Brethren on the Pacific Slope ...
Gladdys Esther Muir

